

A
BALM TO HEAL
RELIGIONS WOUNDS,

Applied in a serious ad-
vice to sober-minded Christians
that love the Truth, and are
well-wishers to Reformation.

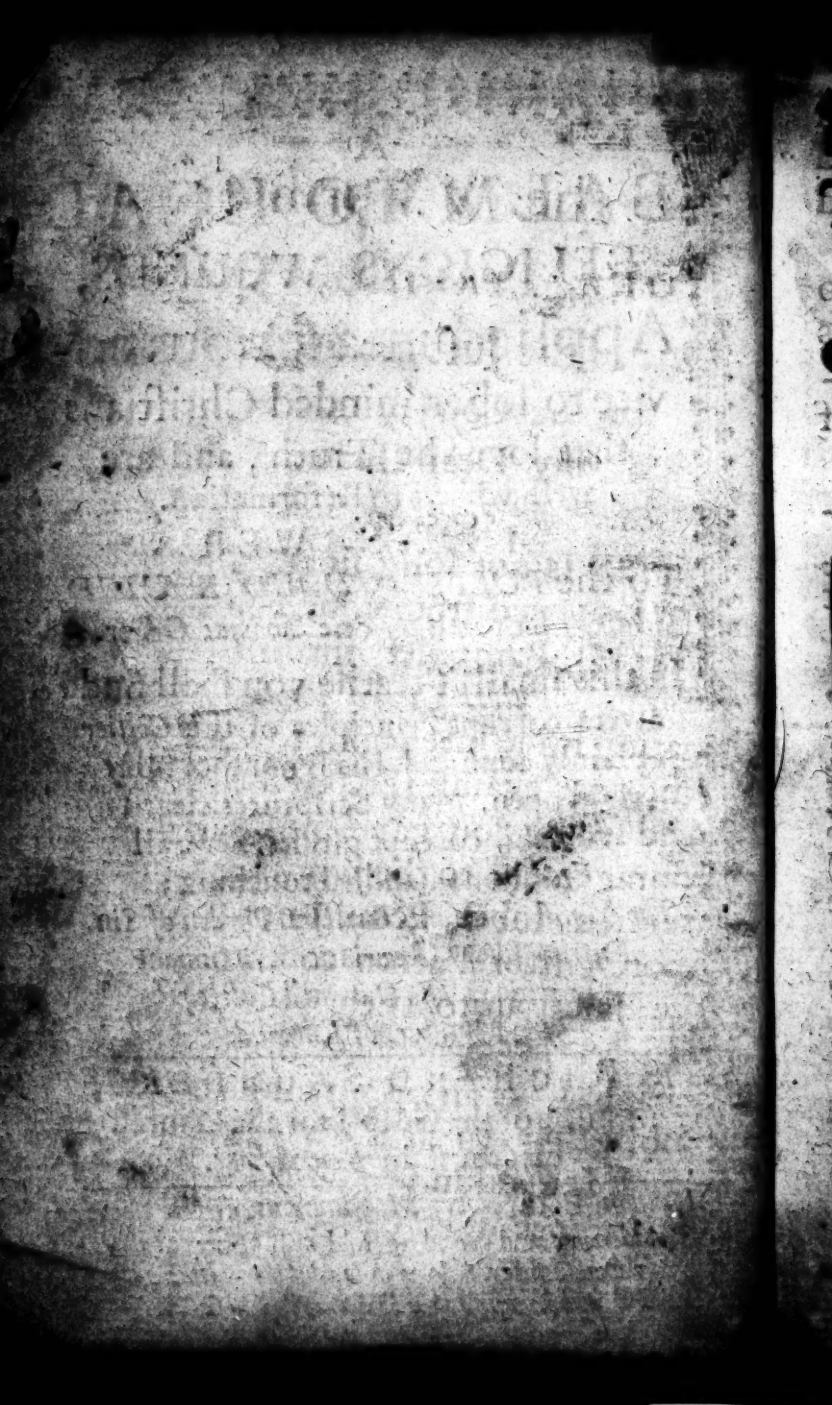
IN ANSWER

To the *PULPIT GUARD ROUTED*
lately set forth by one *Thomas Collier*.

In this small Treatise you shall find
divers corrupt Principles of this Collier
plainly confuted. His Ignorance fully
laid open. Many Scriptures cleared
from his corrupt glosses. Severall
Questions handled touching;
The Ministry. Infant-Baptism. Pardon of Sin.
Extraordinary Revelations. Humane
Learning. The Outward Call of
the Ministers of England.

By *RICHARD SAUNDER*
Minister of the Gospel for the Church
of Christ in *Kentishbeere*.

London, Printed by *M. Simmons*, for *W. Adderton*,
and are to be sold at his Shop at the
three Golden *Palmes* in *Duck lane*.



To the VVorshipfull
JOHN TYRLING, Esquire,
One of the Justices of the Peace
for the County of Devon,
my Dear Uncle.

Grace and Peace, &c.

Is not long since, I received from your hand that Pamphlet, intituled, *The Pulpit Guard Routed*, intimating mine intentions to write an Antidote against the poyson of it: And seeing you gave me such encouragement to the worke, as you well remember, I could not thinke upon a fitter Patron to commend the same unto then your selfe: which I the rather have done, that I might have an opportunity more publicquely to acknowledge how much I am bound to you, for those real expressions of kinnesse and

A 2

love

The Epistle Dedicatory.

love which I have ever had from you ; especially since I have had some relation to you, which indeed have much transcended my deservings. Tis the least I could doe to mention this, though I know tis more pleasing to you to bestow favour and respect, then to heare of the same againe to your praise.

But I must take leave to be gratefull, which is the least you can, and, I beleeve, the most you doe, expect from any.

I need not excuse my selfe to you, for that I have trimd this Discourse no better, that it might be more worthy of your acceptance; seeing I know you judge not of things by their outside, but have respect more to their substance, then to their formalities. When Satan is so busie (as now) there is no time to stick at nicities.

The Lord continue to hold up your spirit in his own work. I know you have appeared for the service of your Country, in your place
(while

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(while others shifted their necks off the yoke) even to the wasting of your naturall strength : but God will makethis up again to you some other way. These are times wherein much work lies upon the hands of such as are faithfull. There is nothing lost by sticking close to the interest of Christ. Christians have a good Master, and (which is a choice encouragement) the work of God is such a worke, as will improve, and crowne it selfe.

I beleeeve the insolency of some that pretend gifts to juttle out the Ministry of Christ, yea and his truth too, doth somewhat damp your joy you take in the prosperous successe of the affairs of this Commonwealth : But, *Dabit Deus huic quoq; finem* : These clouds without water will soon be blowne over : They are as bubbles that will break with a light touch. For yet a little while (sayes David, Psal. 37. 10.) and the wicked [Heb: the turbulent, wavering, or unsteddy] shall not be, yea thou shalt

Jude 12.

YU7

In quietus,
turbulentus,
unsettled,
wavering.
Lev. 24.
Cui

The Epistle Dedicatory.

diligently consider his place, and it shall not be. In the interim let us fix our thoughts upon an immutable God.

Jam. I. 4. Let Patience have her perfect worke, and we shall be perfect, entire, and wanting nothing. A taxie in a wise Cōmon-wealth can never be long-liv'd. But what mean I keeping you from the Discourse ensuing? You will see there this tottering wall is falling; but two posts to keep it from the ground, Novelty, and Confidence, the one rots, the other breakes suddenly of it selfe. Prævalebit veritas, Truth will out-live its enemies, though some enemies of truth may out-live us here in the flesh. Being eyed with a spirituall understanding we may see through all these thick Clouds, which that we may be able to doe, is the constant, and hearty prayer of

*Your greatly-obliged Nephew
devoted to your, and the Churches
service in the Gospel,*

RICHARD SAUNDERS.

To the R E A D E R.

Courteous Reader ;



AN unpolished Peice is here put in to thine hand, that which (I confesse) cost me more time to write it out faire for the Presse , then to compose it. I was pained within me till I had set it going , that it might come speedily to thine hand , and least any soule should be ensnared first by that dangerous Pamphlet which I answer. Some foure or five weeks I laboured hard in composing the following Discourse , and as many in writing it out againe for publique view. If thou blame mee for not taking more time. I answer.

First , I met not with much in mine adversaries Booke , that had any difficulty in it to bold me long.

Secondly , Twas my tender respect to thy good that spurred me on so fast, and if I loose credit in any measure, by setting forth my conceptions in no better a dresse, thou mayest well pardon me, for if I have plaid the fool it is for thy sake.

To the Reader.

But thirdly, Such as it is, if thou be not too curious, I hope it will appeare sufficient as to that which I was intended for, viz. a confutation of mine Antagonist.

If my Discourse chance to come into the hand of a learned, and judicious Reader; though such a one it may be may finde in it, that, which may make him judge it not lost labour to reade it over; yet I must say my respect was not to such in writing this, there beeing nothing in the Book I answer, that is like to passe for sound reason with discerning spirits. My respect was to weak Christians, Babes in Christ, and such as are ready to stagger at every straw, upon whom the boldnesse and confidence of the Collier may prevaile too farre, especially while he covers over his designe with pretensions to the honour of Christ.

If thou findest any inclination in thy selfe to censure me for the tartnesse of some of mine expressions, consult seriously with thine owne heart, whether the confidence, and yet weakness, and grosse absurdities, of mine adversary doth not give just reason. I was never (if I may speak so of my selfe) a man of a bitter, or rigid spirit in my life, especially against any that I could looke upon as Godly. And truely, if I could have seen any Characters of an humble, and Christian Spirit in the Pulpit Guard Routed,

To the Reader

Routed, I should not have used altogether such language as now I am enforced to doe. But it may be if thou seriously commune with thine owne heart, instead of censuring me, thou wilt finde ground to judge thy selfe, for not beeing sufficiently sensible of Gods dishonour, occasioned by the venting of such corrupt principles as I engage against.

If thou wonder (as it may be some will) to see me appearing in such Controversies as some of these are, who have lately appeared as publicly in a Discourse, wherein I discovered my selfe contrary minded to a great number of those, I now plead for.

Viz. In a short Discourse proving the lawfulness of submitting to the present Power.

And seeing I differ, in some matters of Church-Discipline, and order, from many of my Brethren, I must tell thee,

First, I love to speake truth (when necessity calls for it) what ever they be I speake against.

Secondly, I cannot endure to be reputed a favourer of such corruptions as my soule ever abhorred, which I should be, if I should hold my peace in the things hereafter discoursed of.

I have freely encouraged Christians to the use of their Liberty in edifying one another, in the use of their gifts: and how many have suspected that I countenanced the confused Liberty that is pleaded for by the Pulpit Guard Routed?

I have

To the Reader.

I have scrupled the baptizing all infants, not judging but that all Church-Members infants are to be baptised, but seeing tis evident, that all among us are not such as may be embraced as Church-Members in this time of Reformation endeavoured, all infants are not to be baptised: and upon this account I have, for a season, suspended the dispensing of that Ordinance to any, untill I can forme those Christians that have hearts to submit unto the Discipline of Christ into a body, according to Apostolicall rule. And how many upon this account have thought me a friend to Anabaptists, notwithstanding my profession to the contrary? When as I professe tis not, but that I have ever owned Baptisme of infants to be an Ordinance of Christ. And my suspending the use of it, is,

First, Because I judge it meet that those, that enjoy Church-priviledges, either for themselves, or Children, should be accountable to the Church for their walking: which cannot well be, unlesse there be a new-forming of Church-Societies, for present altogether without forme, order, or power.

Secondly, Because I am afraid, if I should doe otherwise, what I build with one hand, I should pull downe with the other, in the businesse of Church-Reformation.

Now though I have sufficiently (though not so publicly as now) clear'd my selfe of these suspicions,

To the Reader

suspitions; yet they made me somewhat the more willing to this undertaking.

Thirdly, I appeared also in this Discourse the rather, because it may be knowne that all that are for the present Power, are not (as some suspect) favourers of these corruptions. I thinke I have appeared before, in, and after the change of affairs in this Land, as far as most of my Stations, and I cannot beare the dishonour is done to the Noble Patriots of our Country by the secret whisperings of these vagrant Seducers, that speak as if they were sent by Authority, and Patronizd by it. Yea some of them (as I heard) had the boldnesse to give out (when debate was touching a new Representation) that the Anabaptists should be the men that should choose it. Twere good the insolency of such fellows were curb'd. Such things trouble many honest hearts, not that they can beleieve such toyes, but because there is no check given to such persons. Among others this Collier I write against, deserves to be marked: who can not be contented to set himselfe against Ordinances of Christ, but also like a man of a seditious spirit, must jear at Ordinances of Parliament too.

Christian Reader, I cannot be so prudent as to let Truth suffer by holding my peace, when my speaking may displease men. 'Tis true there may be a time when some Truths may not be
fit

To the Reader. T

fit to be published. But I promise thee, if God
make knowne to me any thing further where-
by I may doe the Church of Christ any service,
I shall not imprison the Truth in me: And
though in this learned, and knowing age, where-
in so many things are written by those, with
whom I am not worthy to be named, there is
little reason to expect me much in print, yet
shall I to my power, in my place, labour the
promoting of the interest of truth. To which
end I desire thee to improve what interest thou
hast at the throne of Grace for me, and I shall
remain

To truth, and peace: Christian

liberty, and order; an

heartly well-wisher,

R. S.

A

A
BALME

To Heale Religions Wounds

In answer to the

Pulpit-Guard Routed.

*The Proeme shewing the grounds
of writing this Treatise.*

IT may be much wondred why I
should set pen to paper, to write
an Answer to that railing Pam-
phlet which is come out into the
World under the name of the *Pulpit Guard
Routed*, especially seeing there is another
(abler for the work) more properly and
directly concerned in it. I must tell you
it is no pleasure to me to be contending
about questions and controversies, which
engender strife. I could wish (if the wise-
some of God thought it fit) that there
were no occasion of such a thing given,

A Balme to Heale

nor any necessity lying upon those, that desire rather to be employed about most sweet and savoury studies, to turn themselves to such unpleasant work : But seeing that according to the Preacher, Ecc. 3. 3. *There is a time to breake downe, as well as a time to build up* ; I find God calling us now forth (as we are able) to both. Not only to building up, and repairing Gods spirituall fabrick in his Saints (which is our delightfull work) but to pull downe those dangerous structures of hay, and stubble, which men of corrupt minds endeavour to raise up.

But secondly ; The reasons why (who are lesse concerned in this business) did yet interpose in it, are these.

1. I am somewhat doubtfull whether *Mr. Hall* (whose Book 'tis that this unworthy Pamphlet pretends to answer) may have any purpose to make reply, in regard 1. It is so scurrilous, and the Answers so absurd and impertinent. 2. The danger that may come of this Book, by corrupting the minds of weake and unsteady people, may not be so visible to him, as to me, who live in and near those parts, where the Author of it ha's more influence : and therefore I may see more reason why his Book should not goe without an Answer.

2. T

2. The Author of this *Pulpit Guard Routted*, hath endeavoured to scatter abroad his Books in this Countrey, unto the great danger of ensnaring many poor souls, whom the relation of neighbourhood makes me more tender of then ordinary.

3. Seeing his designe is chiefly promoted in these parts, it may be, a word from me in these parts where I am known, may be more prevalent then an answer from a Stranger, though the business be better managed by him; yea, and what I shall write may take much the better abroad too, among them whose establishment and information I chiefly aim at, while they see my judgement, wherein I goe so far to meet all well-wishers to reformation as the Truth will give me leave; as thou mayest see in part in mine *Epistle to the Reader*: where thou hast also a further account of the ground of mine undertaking this work.

Upon these Reasons I have been enforced to run the hazard of being censured as meddling in other mens matters: though it be plain enough, that every honest soul is herein concerned, while the honour of Jesus Christ, and of the Truth lies at stake.

If

I deal very roundly with mine (and yet not mine so much as the Truths) Adversary, I may be excused, for that I cannot otherwise possibly come up to a full discovery of the Ignorance of that Renter, it being wrapt up in such wonderfull impudence.

It is a true Proverb, *Audax in scitia*, Ignorance is bold: and truly I must say I never saw ignorance growne so impudent and shamelesse in my life. 'Tis strange that a man should write and print such absurd, weak, impertinent things, with so much confidence and disdain, triumphing over Arguments as ignorant, and invalid, which he answers only with boldnes, and confident dictates of his owne braine, as you will see anon: you may perceiue his plot is laid only to gain upon the humours of such, as are more taken with words then things: and are swayed more by the confidence of an assertion, then the reason of it. Truly were it not that I find some that know not how to judge of the strength of an Argument, or of the fallacious juggling of men of corrupt minds, and principles; but are apt to think there must needs be some strength in that, which is boldly asserted by such as have a visour of Religion on their

their faces, and Scripture phrases in their mouths; I should not have thought that any passage in all his Book deserved the credit of an Answer. Ah! but mine heart is moved toward poor weak souls for whom this snare is layd: 'tis not given to all to dive into the mystery of iniquity, that some disorderly spirits advance. Beloved Souls, you that love Jesus Christ, mine heart is troubled for you, especially you of these parts, whom the relation of neighbour-hood makes more precious to me: I can gladly expose my selfe to the censures of men for your sake, that your faith be not corrupted, nor your souls caught in a snare. Wherefore let mine advice from the Lord have place with you. Let your hearts with mine debate a little, and that seriously, as in the presence of the great searcher of hearts, before whom both you and I must one day answer, about these questions following.

*Five serious Questions to be debated
by modest Christians, in order
to the discovery of the ge-
nius, and scope of the*

PULPIT GUARD ROUTED.

Quest. 1. **W**Hether such an uncharitable, censorious, proud, disdainful, inveterate, calumniating spirit as visibly works in this man, and others, *ejusdem farinae*, of the same lump, does ever use to shew it self amongst Christians, even against godly persons, much lesse godly Ministers? Ah! favour mine expressions, for I tell you.

1. I cannot flatter such corruptions, and corrupters with faire pleasing titles, nor may I.

2. There are such as are to be rebuked sharply [or cuttingly] and all little enough, to make them sound in the faith.

anotomus.
Tit. 1. 13.

Is it possible (if it were true what these men would make you beleieve, that they are the men whom God ha's most eminently appeared to, to open to them the mysteries of truth, and to call them forth to be Stewards of his manifold grace above others) Is it possible, I say,

if it were so, that a spirit so contrary to the Gospel, should work so mightily in them? What, use all the expressions, and scrape up all the advantages they are able, that they may powre out contempt upon those that are eminent Servants of Jesus Christ, and yet pretend to be the crop of Gods family, as they would be thought to be? Surely I know not what entertainment that scurrilous language that is in that pamphlet hath where it comes, no doubt many phancies are tickled with it: but I professe, my heart even trembled in reading some passages; yea, throughout the whole Book I can hardly finde any thing that speaks much to awaken my charity to beleve, that there is ought of Christ in that heart, where such stiffe was conceived.

To omit those disdainful and reproachfull speeches, which he uses against the man he pretends to answer; calling him, *Ignorant, Fool, Knave, Enemy to truth, Of his father the Devil, Proud Pharisee, &c.* To omit these, which might admit of excuse in part, for that they are against the particular adversary he ha's to deal withall, but that he also heaps up most insufferable reproach against the Ministry of England in generall, calling them, *Antichristian, A*

A Balm to Heale

pack of cheaters and deluders, Carnall, Loose, Base in Conversation, Theeves, Robbers, Wolves, Empty barrels making great sounds, but having nothing but vanity and pride in them, Sensualists, Idlers often, such as never knew what it is to live in a lawfull Calling, Whose God is their belly, Humanists, Several times, The bastard brood of Rome. No Levites but bastard ones. No Embassadors but ignorant ones. No Shepherds but kill them that are fed. Priestly Pharisees, Bastard Tribe of Levites, Babylonish Diviners, Egyptian jugglers, Limbs of the Devil, &c.

Is not this brave language? Could you have worse if you did rake the filthiest corners in Hell for it?

Neither will this excuse him that he sayes in his Epistle to the Reader, that he doth answer a Fool according to his folly. For, ¹ we find no such language in Mr Halls Book, nor doth he rebuke him (in his Answer) for any passage of that kind, except in speaking against the thing he disputes against: he doth not revile the persons that are dissenting from him: But,

2. If Mr Hall hath been faulty (for I will not undertake to defend every expression of his) what ground is that for this man to be so inveterate *against*

against the whole kinde, the *Ministers*, without exception, or distinction? Is this the genius of a Christian? Yea, is it not neer blasphemy, to bring in Scripture (as he does, *Prov. 26. 5.*) to excuse his railing, and make Christ and his Apostles to be guilty with him in the same wickednesse?

Neither doth he mend the matter when his Conscience forces him to say (in his Epistle) that some of them may be godly. For though he doe lesse then halfe grant this, saying [*He is not despairing of the truth of it*] which implies that he doth scarce beleve that there are any godly, but hath onely so much hope of it, as keeps him from despairing that it is so; a most unchristian, satanicall censure: I beleve every humble, grations heart will judge it so, yet, I say, this mends not the matter that he almost half grants, that 'tis possible some of them may be godly, in that all along in his Discourse, he reviles them with unworthy termes, without putting any difference. O yee Redeemed of the Lord, that are bid to try the spirits, whether they be of God, or no; examine the spirit of that Pamphleter: if it be the Spirit of Christ that moves in that puddle, I must professe

ver knew yet what the Spirit of Christ meanes.

Quest. 2. Upon what grounds (think you) should he, and men of the same temper and Spirit with him, use such bitterneſſe againſt the Miniſtry, and vent ſo much rancour with their pens & tongues againſt them, when many hundreds of them are known to be very eminent and precious Chriſtians, and ſuch whoſe lives and converſations, as alſo their doctrine, ſpeak them to be endeared to the Lord Jeſus? what can be the reaſon of this (I ſay) unleſſe it be becauſe they give a check to thoſe unſound principles (deſtructive to ſound doctrine and manners) that ſome of them endeavour to ſowe among the people? Here is the gall, here is the wring, elſe they are knowne to be ſound in the faith, godly in converſation, let your owne experiences (that read this) be witneſſes.

'Tis true, diſerſe of them have been unſatisfied about the late wonderfull *change* in this *Common-wealth*; and have diſcovered themſelves oppoſite, ſome more, ſome leſſe, ſome nothing at all oppoſite, but yet unſatisfied in part: I could wiſh it had been otherwiſe, and that (if the Lord had pleaſed) they had ſeen things with

Hath it not been an old trick of such *Quest. 5.*
as have designed the shaking of the pillars
of the Christian Faith, first to begin with
the faithfull Ministers, to powre out con-
tempt upon them? Did not *Paul* meet
with such in his time? What else made
him write so much in defence of himselfe,
and the rest of the faithfull Ministers of
Christ; in 2 *Cor.* 10. and *Chap.* 11. and
Chap. 12. and severall other places? I do
not intend to plead for all those that
have gone under the name of Ministers
among us (no honest heart I think does)
many have been for their lewdnesse and
malignancy, justly removed from their
places; and many more do deserve to be
removed who are the reproach of the
Gospel. But to inveigh against Ministers
in generall (as *The P. G. Routed* doth)
was it ever known to be the work of any
but enemies to the faith? The Devil hath
his * *method* of deceiving: observe it
well, he first will cast dirt in the face of
the messengers of truth, and then of truth
it selfe.

* *Method*
Declaratio
trahit.
Eph. 4. 14.

All yee that love the Lord *Jesus Christ*,
my Christian friends, neighbours, and
country-men, let serious deliberate try-
all goe before resolution, in matters be-
longing to God. Can an humble spiri-
ted

2. *Ques.* **ed** Christian easily be perswaded to swim
 against the stream of the most eminent
 and precious Saints of all Ages, and pla-
 ces? I know the voice and word of Je-
 sus Christ should be infinitely more pre-
 vailing with Christians, then the exam-
 ples even of the best men; But in things
 in controversie and doubtfull, I should
 make a great stand at the examples of
 such; knowing that Christ speaks to his
 people by presidents as well as precepts.
see Phil. 3. 19. Jude 7. &c. wishing modest
 Christians to weigh these things in
 their thoughts, I shall now open a lit-
 tle of the vanity and childishnesse of the
 answers and arguments of this same P.
 G. *Routed*, so far as it may make for the
 settling of their minds in the beliefe of the
 truths he endeavours to shake.

His errours are many (though one
 mainly pleaded for) I shall in order in-
 quire into the firmenesse of their founda-
 tion.

His

His First Error.

That the life of Ministers and Schollars, educated in Schooles of learning is an idle life.

THis you finde in the entrance of his discourse : where pleading for the Nailer, Baker, &c. as fit to make Preachers he layes downe with much confidence (which is most of his strength) this assertion, That the life of Ministers and Schollers brought up in learning is an idle life : calling such Idlers and Drones, that never knew what it is to live lawfully in a calling : with much more such reproachfull language.

But how doth he make this good ? Why, by a learned definition that he gives of a calling. sayes he,

A calling is that in and by which men may in the sweat of their face get their living.

The P. G.
Routed.

O brave Definition of a Calling ! befitting a man that can call the most learned in the land ignorant, and simple. But let us examine it a little, if his definition be good, then must it reciprocari cum suo definito, so as that it agree neither to

Answer.

to more things, nor to lesse, then the thing defined doth: this is the constant law of a good definition.

Now 1. Is every thing that a man may get his living by in the sweat of his face a calling, i.e. a lawfull calling? (for such he speaks of) why then, he that sweats at his robbing and stealing lives in a lawfull calling. It seemes he that would beat downe the calling of Ministers, knowes how to set up another instead of it.

2 Is there no lawfull calling, but that whereby a man gets his living in the sweat of his face? what will he say then of *Magistrates, Justices of the Peace*, men living by their estates, & applying themselves to the wel ordering of their Countrey? what? because they doe not *work with their hands*, and sweat at it, are they *Idlers*? Will he call the Parliament men *Idlers*, because they spend their time in discoursing together, and debating the affairs of State, and doe not *work with their hands for their living*? See this mans absurdity. Yea, what will he say to Physicians? Doe not they live in a lawfull calling? yea, if his definition were good, 'twere time for him to go bid his *Taylors, Button-makers, Semsters*, and such like, that seldome sweat at their worke

worke, especially in winter season, to
finde out another way of living; other-
wise (although they were Preachers)
yet are they not in a lawfull calling, by
his rule. Ah! if these men that boast
themselves of abilities in a singular way
from other men, to divide the word a-
right, do so simply mistake in giving
definitions of things so familiar to the
understandings of all men; what (think
you) will they doe when they come to
give you definitions of spirituall things?
Most certaine it is that most of the dan-
gerous errors that are now on foot a-
mong us, have sprung out of the weak-
nesse and ignorance of such men, who
(though they can speak pleasing words
that tickle the fancy, yet) are not able
to give out any better accompt of the na-
ture of things they speak of, then the
Pulpit Guard Routed, doth here of a cal-
ling, the weaknesse of which is very visi-
ble.

But thirdly, Is it so, That none lives
in a lawfull Calling, but he that *workes*
with his hands, and gets his living in the
sweat of his face, what thinke you of
Paul then? even of what he sayes, 1 Cor.
9.6. *Or I onely and Barnabas, have we not*
power to forbear working? Had Paul and
Barnabas

Barnabas power to live Idlers? to live out of a lawfull calling; or did the rest of the Ministers of the Gospel, who (as he intimates in this verse, and affirms Verse, 12.) did use this liberty of not working, did they I say live out of a calling? were they Idlers?

But by the way let me from this plain Scripture frame this one Argument to prove the Ministry of the Gospel a distinct, lawfull calling.

If a man may lawfully lay by all other callings, and apply himselfe wholly to it, and live by it; then is it a distinct lawfull calling. That is clear from his owne words (which are most true) that *No man may live out of a calling.*

But a man may lawfully lay by all other Callings, and apply himselfe to the Ministry of the Gospel, & live by it; that is evident from the Text, where Paul sayes *He and Barnabas might leave working*, ver. 6. That the Ministers of the Gospel then generally did, ver. 12. That they might that it was fit they should, yea, that God had ordained they should live by it, ver. 7, 8, 9, 10, 11, 12, 14.

Therefore the Ministry of the Gospel is a distinct lawfull calling.

Can any thing be more plain and evident then this? But

But Fourthly, Is there no laborious-
ness and pains-taking (for that He sup-
pose he may intend by sweat) in the im-
ployment of Ministers and Schollers ? It
seems he never knew what it is to study
hard : It appears indeed by his Book. He
is not acquainted with the labour of the
minde, in getting downe to the bottom
of things, and that's the reason he handles
things so superficially. But he addes,

*Breeding to School is proper to children The P.G.
when they can not labour to fit them for Roused.
some calling.*

Very good, then, it seems, hee'l graunt *Answ.*
that breeding children at School is war-
rantable. But it must not be (if you will
believe him) any longer then *while they
cannot worke* : And how long is that
(pray) I would fain know, whether chil-
dren are not able to begin to *work*, as soon,
or almost as soon, as they are able to *goe to
School* : But it seems he would have them
learne their *A. B. C.* and no more ; for
when they can *labor*, then they must away
to that. Doe not you see how this mans
ignorance opens it selfe in every line.

But he grants they may goe to School,
to *fit them for some calling*. Well then,
then must they keep to the Schools till
they are made as fit for the calling they in-
tend,

tend, as the Schools can make them; at least till fit in some degree: and if so, then 1 His former assertion is false, that sayes, *They must keep the School onely while they cannot worke.* 2 Then he that intends the calling of a *Minister* (which I proved before to be a distinct calling) must so long abide at the Schools, as is requisite to make him an able *Minister*, so far as *Schoole-learning* may helpe him: and if so, then his maine position, here disputed, is false too, that would make the life of a Scholer an idle, unjustifiable life. See how weakly this man contradicts himselfe and all in one page.

Object. 3 If he have so much ignorance (for learning had never any enemy but ignorance) as to say humane learning is no way usefull to a Minister of the Gospel; I shall use

Ans. no other argument here, to refute him, but his own practice; why does he sometimes make use of the *originall languages*, to clear some Scriptures in his writings? I beleieve he is little acquainted with those languages, but this that he is driven to enquire into them, that he may give out the true and full sence of Scripture, speaks out the usefulness of the same to a Minister. More of this in its place. I shall step forth unto his second Error.

His Second Errour.

That Infant Baptisme is a Childish thing.

THIS he will owne for truth, and how will he make it good? he sayes,

'Tis childish, 1. *As relating to the Subject,* *The P. G. Routed.*
the child who is to be baptized, not understanding the use and end of it. 2 *As relating to the Administrators, &c.*

As to the first, there lies a shreud objection in his way, which he has so much ingenuity as faithfully to set downe, but not so much wit as to answer with any sence, as you shall see by and by. The Objection he layes downe thus. *Answer.*

The Infants of the children of Israel *The P. G. Routed.*
were as incapable, in (he would have written of) the understanding of the mystery of Circumcision, as Infants are now of Baptisme, yet they were by the command of God to be Circumcised.

'Tis a good objection indeed started, *Answer.*
but how is it cleared? He gives a three-fold answer thus,

1 *Its truth that one part of Circumcisions* *The P. G. Routed.*
Mystery, viz. the Circumcision of the heart
was as far from the capacity of Infants, as
the mystery of Baptisme is now.

Answer.

Very good, and what part of Circumcisions mystery, pray, were Infants of eight dayes capable of understanding, if they understood not that? *risum teneamus* &c. who can but smile at such an answer? as if Infants at eight dayes old did understand any part of the mystery of the Ordinance of Circumcision. I wonder he had not inform'd his Reader, what mystery such were then capable of understanding, but what have you next.

The P. G.
Routed.

2. *As Circumcision was a type and signe in the flesh, of Christ who was to come of Abrahams seed, there was no such capacity required. His Reason follows, Because it was a Jewish legall type; as all the rest of their externall worship and Sacrifices were, &c.*

Answer.

O fine words to please Children, little to the purpose!

1. Was there not required a spiritual understanding of the legal Ordinances and Sacrifices then, as well as now of Gospel Ordinances? Doth this man thinke to perswade any Protestant, or Orthodox Christian, that the Israelites were not bound to see into the mystery of the Ordinances, as we are into ours, without any reason? 'Tis true, they saw not

far into the mystery as we may, but that they did not at all understand, nor were bound to it, will establish the dangerous doctrine of the *Pelagians*, that say they were justified by their legall Ordinances, without faith in Christ: and give the Apostle the lye, who says, that we are saved [*καὶ ὅτι*] even as they.

Καὶ ὅτι
σωθῶμεθα
οὕτως

Αἰ. 15. 11

2. The knowledge of the mystery of Circumcision was not necessary to all that were circumcised, to make them capable of Circumcision, he grants: well; and why is the knowledge of the mystery of Baptisme necessary to all that are to be Baptised, to make them capable of Baptisme? If he had given a good reason for this, he had spoken something to the purpose. He sayes, *Circumcision was a type*, so is Baptisme also; whereas he sayes 'twas *Jewish and Legall*, the sence is, 'twas a type unto the Jews in times of the Law: and what is that to the businessse? Baptisme is a Type to Christians under the Gospel. They that have argued so long against Infant-Baptisme, from this reason, that they are incapable of understanding its mystery, could never yet give a reason, why the knowledge of the mystery of Baptisme is necessary to make a subject capable of it, when the know-

ledge of the mystery of Circumcision was not necessary to make the subject capable of it. Tell me what thing made Infants then capable of circumcision, and then I'll tell thee (and thou mayest satisfy thy selfe) that the same thing makes Infants capable of Baptisme now. Their being such as God had vouchsafed to take (together with their Parents) into Covenant with himselfe, was that which made them capable of Circumcision, as appears in *Gen. 17. 7, 8, 9, 10.* where they are commanded *Therefore* to be Circumcised, because God had made a Covenant with them. Now the same thing makes Children of Believers now capable of Baptisme.

But his third Answer is of all the fittest for such a man to give; it is this,

The P. G. Routed. 3. *There was a Command for that of Circumcision, &c.*

Answer. O egregiously gifted Disputant! The Objection was if Infant-Baptisme be childish, because the subjects are Children, then Circumcision was also Childish, which was commanded of God: to this he answers, *Circumcision was commanded of God.* Can you believe that the spiritual gifts that these men pretend to, are really
when

when as in the utmost improvement of their gifts, they write such non-sence. If they write thus how do you think will they speake, when they come to handle difficult matters, if they preach too without meditation or study, as they boast? But whereas he sayes, *The command is that which gives a capacity, &c.* I shewed even now what it was that gave the Infants then a capacity of Circumcision, from Gen. 17. *The Command* (as Mr Marshall sayes well) *is the cause of the existence of the duty, but the Covenant of grace is the motive to it.* They were therefore circumcised (as before) because taken into Covenant, and so Church-members. But enough of this, let me away to his second Reason, why Infant baptisme is childish, which is as follows.

2. *It is Childish as relating to the Administrators, &c. in not understanding the command of Christ, &c.*

The P. G. Routed.

But how doth he make that good? why, you must take his word for it. He will call thousands of able, judicious men ignorant, that by his confidence, you may think he is knowing and intelligent.

Answer.

His next corrupt Assertion borders
C 4 upon

upon the same controversie, touching Infant-baptisme: 'Tis this,

His third Error.

That none must be baptised till they come to perfect Age.

YOU have this defended by him, page 6. thus.

*The P. G.
Routed.*

And is this such a strange thing with you who professe your selfe a Minister of the Gospel? &c. Was not Christ himselfe Baptised at thirty years of age, the Eunuch by Philip, Acts 8? And those of John, &c.

Answer.

Yea, and it may be strange for all that, for what shadow of reason is there in it, why none must be baptised till they come to perfect Age? Is this good arguing; Christ and the Eunuch, &c. were of perfect age when baptised, therefore none but men of perfect age must be baptised. Is not this as good an argument? When Christ gave the Supper, none were admitted but Apostles, therefore none but Apostles may receive the Supper. If he say there be other Scriptures that give (not Apostles onely, but) all believers admittance unto the Supper; I answer, so there are other Scriptures that do authorize us to admit Children to baptisme.

There

Therefore he might have saved the labour of answering the Objection, viz. That that was in the first Plantation of the Church, &c.

For first, we need not fly thither, because what he urges concludes not at all the thing asserted by him.

He says, *None must be baptised but such as are of perfect age, &c.* To prove it he urges, that some that were of perfect age were then baptised, which you know no way concludes that none but such must.

When any Anabaptist in England, can prove, that no Infants were baptised in the Apostles times, then it may be we shall make use of that which he brings in as an Objection, which if we do, we must intreat him to take a little better knowledge of the Objection, and not mistake it so ignorantly, as he seems to do in his Answer.

For the thing urged in the Objection, is not, That there was one rule for them in the infancy, and another for us now. If he did understand sense he would have seen it, but that the same Scripture rule that was then delivered to the Churches, directs us to a different course in gathering Churches, and in Churches gathered, which is very clear. So that none need wonder

wonder why they heare of baptizing growne persons then, and Infants for the most part now. The reason is, because though when our work is, as theirs was, to gather Churches, we baptise growne persons upon their Profession of the Christian Faith, as they did, and that most frequently: yet when the Church is constituted, we doe take in (according to Christs appointment) the Children of Beleevers in their infancy, the which I shall speak more to by and by.

Pretious Souls! you that love the appearing of the Lord Jesus, I from mine heart owne the lowest appearances of Christ in his people, I would not quench the smoaking flax for a world, nor dare I *despise the day of small things*, in any: but when Ignorance doth so exalt it selfe, yea, even presuming to call the Spirit of Christ its Father (as in these men) give me leave to be zealous for your sakes, that you may (with the Church of Ephesus, Revel. 2. 2.) *Try them which say they are Apostles [or men sent] and are not, and finde them lyars.*

But that I may follow my valiant Antagonist (marching in the head of his victorious absurdities and impertinencies) yet a little further, in what he says
more

more to this controversie, page 8. I shall
step over one or two particulars, reser-
ving the handling of them til afterwards,
and apply my selfe to the finishing of
what I intend about Pado-baptisme.

He undertakes in the eigh page to vin-
dicate the *Anabaptists* in respect of ano-
ther error charged upon them, viz. that
they deny all consequences of Scripture,
&c. to which he sayes.

You are mistaken man in this too; they deny *The P. G.*
unnecessary and untrue consequences. *Routed.*

I beleeeve indeed this is the opinion on- *Answer.*
ly of the weakest and simplest of them;
and though the *Pulpit Guard Routed* be
ignorant enough, yet it seems he is not
so ignorant as to deny necessary conse-
quences drawne from Scripture. I should
have said nothing to this, but for what
followes. Sayes he,

Your consequences are such as these. Baptisme *The P. G.*
is come in the roome of Circumcision, In- *Routed.*
fants were circumcised, therefore Infants
must be baptised. The Apostles baptised
households, there might be Children; there-
fore Children may be baptised. Children
were brought to Christ, therefore they may
be baptised. Goodly consequences.

Are

Answer.

Are these the consequences that are drawne out of Scripture to prove Infant-baptisme? Ha's not the *Pulpit Guard Routed* got a forehead of brasse, that is able to tell the World such a fallhood in Print?

'Tis true, the first consequence hath been made use of by some in the proof of Infant-baptisme, and it is so plaine and unquestionable a consequence, that if he had the least graine of sound reason in him, he could not have denied it. Mark it, he finds no fault with the Proposition [Baptisme comes in the roome of Circumcision] but denies the consequence that is drawne out of it. Now come hither Babes and Sucklings, and make good this against him; let all the world judge, whether if baptisme come in the room of Circumcision, this be not a good consequence, Infants were circumcised, therefore Infants must be baptized. You will easily see his folly in this exception, if you note, he denies the consequence, not the Proposition on which 'tis grounded.

As for the other two consequences did ever any of those that have written for Infant-baptisme argue after that manner? But I think this man never shewed

so much affection to truth, or desire of information, as to read the Arguments of those that have writ soundly for it; if he had, he would have found other consequences then such as he mentions. Read the Arguments of Baxter, Marshall, Homes, Featly, and others, or the Arguments of any one of them, especially Mr Baxter, and see (Beloved Christians) whether he goes not about to cheat you with his forgeries. But to the particular consequences.

1. They argue (if he will have it so) baptisme comes in the roome of circumcision; Infants were circumcised, therefore Infants must be baptised. What hath he to say to this? sayes he,

The Law and circumcision came by Moses, but grace and truth, and Gospel Ordinances, came by Jesus Christ. *The P. G. Routed.*

Ans. 1. See the ignorance of the great *Answer.*
Text-man.

Did circumcision come by *Moses*? Was it not instituted by God, in a command given to *Abraham*, long before *Moses* was borne? But 'tis like he remembered that he read the story of its institution in one of the five books of *Moses*, and therefore thought *Moses* to be the Institutour of the

the same. A pittifull mistake.

2 The Ordinances that were appointed by *Moses*, were they not Christs Ordinances, as well as those appointed under the Gospel?

But Thirdly, What is all this to the purpose? doth this at all weaken the consequence? If *Moses*, as Christs servant, did appoint Circumcision, and Christ hath taken downe that, and set up another Ordinance of the same end, use, and spirituall signification in the stead of it, doth this hinder the consequence aforesaid? yea, doth it not above measure establish it? — O most strong conquering answers?

But as to the Second consequence: did ever any body (except such a Disputer as the *P. G. Routed* is) argue as he suggesteth in the next place, viz. Apostles baptized Housholds, there might be children, therefore children may be baptized.

Did ever any of our Patrons of *Pædo-Baptisme*, reason so?

'Tis true some argue thus, The Apostles baptized whole housholds, therefore 'tis probable there might be some children baptized then, seeing there are few families in which are not some children. None argue from
hence

hence but for the probability of the fact, that tis probable some were baptized, and is not such an inference tolerable?

Whereas he sayes, *We must beleeve there were no children in those families, or if any there, yet not Baptized, because contrary to the knowne practise of the Apostles.*

This is the simplest begging of the question that ever I met withall; For that is the thing in controversie; to say there were no children baptized in those families. because twas contrary to the practise of the Apostles to baptise Children, is *idem per idem*, a proving a thing by it selfe. Good Logick for——

But if this will not passe (with the ordinary allowance of boldnesse and confidence) you shall be accounted Antichristian, and willfully blind for it, be sure.

3. Did ever any body argue, children were brought to Christ, therefore they may be baptized? I beleeve he hopes some will adventure to credit him, how falsely soever he speak or write. Surely this man would make you beleeve there are but very slender Arguments to prove Infant-baptisme.

But I'll tell you some of the consequences that we draw from Scripture: they

they are such as these.

Arg. 1.

Those that are Church-members, are to be baptised.

Some Infants are Church-members therefore some infants are to be baptised. Againe.

Arg. 2.

Those that belong to the Kingdom of God are to be baptised.

But some Infants belong to the Kingdom of God.

Therefore some Infants are to be baptised. Againe.

Arg. 3.

Such as are [*aym*] *holy* by separation to God, are to be baptised.

But some Infants are so. Therefore, &c.

Here are some of our consequences to prove Infant-baptisme, that will make the ablest *Anabaptists* heart in England, able to withstand. You have these, and many such like Arguments enlarged upon, and cleared from all cavils, by severall able men that have writ on this subject: but especially by *Mr. Baxter*, in his book of *Infants Church-member ship*; who, to my judgement, ha's done best of any on the controversie.

I confesse there ha's been so much spoken (and that so clearly and convincingly) by others, that for me to say any thing more, will be but to light

candle to the Sun. However I shall reason a little with you about the first argument, driving home that nail to the head, that he that cannot read, or get larger Treatises, may have a sufficient hint in this short Tract, to enable him to stop the mouths of such, as shall withstand the truth here in dispute. And herein I shall tread in the steps of acute and judicious Mr Baxter for the most part.

I. That all Church-members are to be baptised, that I presume none will deny, and therefore I shall take it for granted.

II. 2. That some Infants are to be admitted Church-members, I prove by Mr Baxters Argument, thus.

If by the mercifull gift, and appointment of God, not yet repealed, some Infants were once to be admitted members of the visible Church, then some Infants are to be so admitted still.

But by the mercifull gift and appointment of God, not yet repealed, some Infants were once to be admitted members of the visible Church.

Therefore, They are so to be admitted still.

Examine this well. I. That some infants, by Gods gift and appointment, were
D once

once admitted Church-members, I hope will be granted: they were members of the Church of the Jewes, that is beyond all dispute. 2. God never repealed the grant of this priviledge to infants. If he ha's done it, let me know where. Can you think that a whole *species*, or kind of persons should be cast out of the Church, and Scripture be silent about it? if the gift and grant of this priviledge be not repealed, then it remaines to infants still.

But I shall prove the Negative thus.

If God hath revoked this mercifull grant and gift of Infants Churchmembership, then it is either in mercy for their good, or in judgement for their hurt. But he hath neither revoked it in mercy for their good, nor in judgement for their hurt. This I shall prove in both parts.

1. He hath not revoked it in judgement for their hurt: Because many of them never broke Covenant with him, either in their owne persons (being in their infancy incapable of a *actuall* sinning) or in their Parents (by vertus of relation to whom, they had a standing in the Church) many thousands of whom were beleevers

believers in the Apostles times. Now God doth not cast away them, that doe not cast away him, for if he should, then he himselſe would be the Covenant-breaker, not man, which would be blasphemous to conceive. Therefore he ha's not revoked this gift of Church-membership as to infants, in judgement for their hurt.

2. He hath not done it in mercy for their good; for then he would have granted to them some other mercy instead of it: for it can be no mercy to take away a mercy (as Church-membership is) unlesſe to give a greater in the room. But there is no greater mercy given to infants in ſtead of Church-membership. If there be, then pray ſhew what it is.

If any ſhould be ſo weak as to ſay, That Chriſt comming in the fleſh is a greater mercy given in the room of Church-membership. I anſwer.

1. What a fond thing is it to conceive, that Chriſt ſhould ſucceed Church-membership, as a thing that was to be ended in him to any?

2. I would faine know, how infants (while infants) have Chriſt now, more

D 2

then infants had him then, when they were admitted Church-members.

neg. The Church is the body of Christ, and is it not absurd to say, that Christ should break off infants from his body, that he comming in the flesh may be a greater mercy to them? what is that but to be a greater mercy then himselfe?

There is then no greater mercy given to Infants in stead of Church-membership: therefore it is not taken away in mercy neither, and so by consequence not taken away at all.

Object.

Which way will you shift from this Argument? If you say the Church-constitution (whereof infants were members) is taken downe, and dissolved, and a new setup, whereof infants are no members.

Answer. 1.

I answer. 1. Many, yea most of the Jewes were broken off from the Church of God for their unbelieve. So that ('tis true) that individvall Church may be said to be dissolved, even as also the Church of *Smyna*, *Thyatira*, *Laodicea*, and the rest of the Churches of *Asia* (for the most part) are also dissolved, and taken downe: but that the essence, and nature of the Church is altered, so as that theirs was not the same Church of God, that

ours

ours is now, is most contrary to plaine Scripture. As *Rom. 11. 17.* where wee read, that all the change that was made, was, the breaking off of some branches of the Jewes, and the grafting in of some of the Gentiles into the same Olive, i. e. the same visible Church. Again, the bringing in of the Gentiles is exprest by a breaking downe of the partition wall, for making them one Church, by letting in the Gentiles into the same Church that the Jewes were of before. And when, in a Vision, Peter was taught the doctrine of the Gentiles reception into the Church *Acts 10.* we finde 'twas not to be by making the Jewes uncleane, but by cleansing the Gentiles to become clean as the Jewes were: so that it is plain, this is the same Church, standing upon the same foundation of the Covenant, that that did, and therefore some infants are still invested with the priviledge of being members by the first grant: and if Church-members, then to be baptized.

2. That all infants were not cast out of the Church under the Gospel, is clear from *Rom. 11. 20.* where 'tis said, that such branches as were broken off, were broken off for their unbelieve. But the unbelieve of some that did not beleeve, could not cast

out of the Church the children of the be-
 lieving Jewes, therefore they remained
 still in the Church. How plaine is this?
 I have driven this nail to the head, and
 let him shake this truth that can: I dare
 venture to let loose this single Argument
 to all the *Anabaptists* in the world, and
 they will have somewhat to doe to an-
 swer it. The other two Arguments (with
 many more that might be brought)
 prove infants Church members, and
 therefore to be baptized: for if infants
 be *Holy* (as in the 1 Cor. 7. 14.) if of the
Kingdom of God (as in Mark 10. 14.) then to
 be admitted Church members, and so to
 be baptized. There is not one cavil to be
 made against these, but what is fully an-
 swered by Mr. Buxter, in his book of *Infants*
Church-member-ship, and therefore I shall
 say nothing to them here, having brought
 one Argument to an head, and one Ar-
 gument is enough to prove one truth, if
 there were no more.

But here you see how false it is that he
 sayes, that our consequences to prove
 infant-baptisme, are no better then such
 as he suggesteth. All things are not true
 that such men dare speake, yea and print
 too. He that hath the impudence to print
 manifest falsehoods, touching matters of
 fact

fact, upon hope of being beleaved by some that will not be at the pains to seek out the truth, will (you may suspect) speak and write many more falsehoods, in, and about, matters of faith. But I will away to his fourth Error.

His Fourth Error.

That God now reveals his will not onely by the written word, but by Dreams and Visions, more credited then the word.

THis he dares not so confidently to affirme, as he doth the former. I beleeve the prison (where I have heard he lately was in London, for his Heresies) hath done him a little good, in making him to speak warily sometimes in weighty matters, though he thinks he may raile against honest men impune; yet no lesse then this doth he assert, page 7. in these words.

If some doe hold this principle, Is it strange and ridiculous unto you? Hath not God formerly revealed truth to his people by Dreames and Revelations? And dare you deny it now? Is God limited?

Here you see he affirms that it should

The P. G.
Routed.

Answer.

not be accounted a strange thing to hold the above mentioned Principle, and he (gives his reason for it: God did once so reveale himselfe, and he is not limited.

Now because this is a Doctrine that such unsteady spirits do labour to infill into the minds of the simple (though this man having to doe with an able Adversary, dares not to speak out here as he would) I shall give you some account of the unsoundnesse of the same, first answering to what he urges, and then giving my reasons for the negative.

Is God limited? (sayes he) I answer, no, God is not limited, except by his owne will. But alas! the question is not whether God can doe it, but whether he will or no. If God hath declared his purpose to make use of such wayes of revealing truth now, then we may expect it; else not upon any mans telling you, God can doe it. God can make another Sun in the Firmament, to help enlighten the World, when there is one sufficient already: he can maintaine our lives to us without food: but no body (I think) ha's any reason to expect he will do so, when food is to be had. So that this intimation of his, favours of as much ignorance, and is as impertinent as his former

former answers. But to the Question.

Whether we may expect God should, *Quest.*
or very much believe that he does, re-
veale himselfe now immediately to any by
way of *Dreames and Visions*, or the like?

Answer. 1.

Answer. 1. We have no ground in the
world, to look for any such thing; there
being no promise or word to that pur-
pose. 2. Sound Scripture Arguments
will demonstrate, that it is not to be
lookt for by any, nor owned by us in a-
ny, especially where the Scriptures are
extant. And mine Arguments to prove
this shall be drawne from the perfection
of Scripture, and from those Texts that
witness to the same.

Arg. 1.

Arg. 1. If a sufficiency of Divine light
and truth be given out in the Scriptures,
then there is no need of Dreams and Vi-
sions now, for the revealing of truth un-
to the Saints; and by consequence such
things are not to be expected where the
Scriptures are; for God doth not make
use of things needlesse and unnecessary.

But that a sufficiency of Divine light
and truth is given out in the Scriptures,
is most cleare to one that denies not
(as the Papists doe) the perfection of
Scripture.

Therefore it follows, that there is no
need

need of Dreames and Visions, and the like, &c.

That there is a sufficiency in the Scripture, will appeare more plaine in the following Arguments.

Arg. 2.

Arg. 2. That which hath enough in it to make Saints perfect, is fully compleat and sufficient, &c.

But the Scripture hath so. See 2 Tim. 3. 15, 16, 17. where 'tis affirmed in so many words.

Therefore the Scripture is compleat and sufficient, without any additionall supply from *Dreames* and *Extraordinary*, *immediate revelations*.

Except there be a step above perfection, sure the light of Scripture is sufficient. But I know not where these men would carry you: They dream (and would make you dream too) of strange attainments beyond the Moone: But I hope my Reader will judge it enough to be made perfect; and perfection you see may be attained by Scripture light.

Arg. 3.

Arg. 3. If it be sinfull and evill to be wise above what is written, then may not any expect, or give heed to extraordinary Revelations by Visions, &c. and be wise by them, beside the written word.

But it is sinfull and evill to be wise above

have what is written. See it in expresse terms, 1 Cor. 4. 6.

Therefore may not any expect, or give heed to extraordinary revelations, &c.

'Tis we are the fools, and 'tis we are the weak and low persons that confine our selves to what is written, and dare not goe an hairs-breadth beyond it: but they are the wise, and spirituall, and elevated Dōctours, that converse with God immediately, and receive truth beyond the line of Scripture, as they phansy; But this satisfies my spirit, that 'tis *Pauls* judgement (and not *Pauls*, but the Spirit of God by him) that such wisdome is wickednesse.

Object.

You may perhaps object. Scripture-light is perfect, so far, as it discovers the mind of God; but that does not hinder but that God may reveale truth to some, even beyond what is held forth in Scripture.

Answer. 1.

1. Scripture, as hath been shewed, is absolutely compleat in it selfe, and as to Saints too; it having enough to make them compleat and perfect, and therefore there is no need of another way to reveale more truth then what is in the Scripture. 2. As *Moses* and the Prophets were faithfull in their places: So was Christ,

Christ, Heb. 3. 2. faithfull to him that appointed him, viz. to be the great Prophet and Teacher of his people. Now where in lies his faithfullness? why, even in laying downe a sufficient rule and light for the Saints to be guided by; the which he did by his Apostles in the Scripture. These men doe not consider how much they take from the honour of Christ, while they dreame of additionall revelations, beside the light of Scripture. I am afraid they are too ambitious of sharing with Christ in the honour of giving laws unto men: And so they may be honoured with the opinion of being entrusted with the discovery of things not revealed in Scripture, they care not though Christ suffer as unfaithfull, in not discovering all that is needfull. Away with such a bominable pride.

Object. 2.

Object. 2. Though Christ were faithfull by himselfe and Apostles to declare the whole mind of God: yet many of those things that were done and spoken by them are not written.

Answer.

I answer, All that was done and spoken by Christ and his Apostles, for the substance is contained in the Scriptures, that are left by God unto his Church: which I prove.

1. From

1. From those Texts that speak to that purpose. As Luke 1. begin. and Acts 1. begin. and also 1 John 1. begin. where John (who writ last of all the Apostles.) sayes (speaking in his owne name, and in the name of the rest of the pen-men of Scripture) *That which we have seen and heard, declare we unto you; that is, all that which we have seen and heard for substance; for that indefinite Proposition is equivalent to an universall.*

102. Neither could Jesus Christ otherwise have been faithfull, for his faithfulness lies not in affording sufficient light unto that age of the Church in which he lived on earth, but in providing a perfect standing Rule for all the Saints unto the end of the world: he is called faithfull, not onely in respect of Saints living in the dayes of his flesh, but in respect of all, in all ages of the world. So that upon this account it is clear, that as he did in the dayes of his flesh declare sufficiently by the will of the Father unto the world by himselfe, and his extraordinary Ministers; and confirmed his doctrine to be of God, by wonderfull works and miracles: so he did leave the substance, *and summe*, the summe or briebe of this Doctrine (and so much of the works as

is

is requisite to the confirmation of the same.) upon record in Scripture for after ages.

Object.

Object. 3. You may say, although Scripture be perfect, and we grant that all truth is wrapt up in it: yet many things lying darkly there, it may please God to come in to some in an extraordinary way, by Visions, &c. to reveale the truth.

Answer. I.

I answer. 1. It may please God, but what reason ha's any man to believe or expect that God should do so now, when he hath sufficiently revealed all truth in Scripture already?

2. There is nothing in Scripture necessary to be knowne by Christians, that lies so dark there, but that it may be discovered by those ordinary helps that God affords to his people, without any such extraordinary wayes. God ha's given out his spirit unto his people, to heal the blindness of their minds, and malignity of their hearts, which is the chiefe ground of the obscurity of Scripture to us (for Scripture is not dark in it selfe, but by the reason of the darkness of mans heart, that receives not the truth thereof). And he ha's also given the ordinary help of Humane Learning (as knowledge of

the

the Tongues, Antiquity, &c. Unto men in office, for the unfolding of the darker places of Scripture. Now by these ordinary helps, those things that are not so cleare in Scripture, may be brought to light, though there be no such extraordinary means as these men dream of.

But in the next place, there is this further to be said against any such extraordinary way of revealing truth now.

If God doth in such an extraordinary way reveale truth to any now, either the end thereof is private, and particular, respecting those onely to whom such a discovery is made: Or else the end is more publick and generall, respecting others to whom such (as have this extraordinary discovery of truth) are to deliver over the same from God.

But I shall shew you, God doth so reveale himselfe in neither of these respects, and therefore not at all.

1. God doth not (in such an extraordinary way) reveale truth to any, with respect to their private, and particular edification. This appears, 1. In that he hath ordained the Scriptures for this end, 2 *Tim.* 3. 15, 16, 17. He hath ordained preaching for this end, *Col.* 1. 28. He hath appointed Ministers in office for this

this end, Ephes. 4. 14. 15. In all which Scriptures you find exprest, the means which God hath appointed for the edifying and perfecting of the Saints: & that we cannot suppose (where any of these means are, viz. Scriptures, Preaching, faithful Ministers) that God should edifie his people by giving in Truth to them by Visions, or such like extraordinary ways.

And secondly, I would faine know whether ever Scripture doth say, that God hath appointed extraordinary revelations by Vision, or the like, for the private good and edification of any Believer (as it sayes of the meanes before mentioned) and whether the end of such extraordinary manifestations of truth have not been ever chiefly the good and information of others, to whom, such as have had the revelation, were to Preach it.

Thirdly, I would know whether this is in Rom. 10. 14. [*How shall they believe him of whom they have not heard? And how shall they hear without a Preacher?*] Do not confine the Production and Increase of faith, unto the means before mentioned? And if it be so, then questionless God does not give extraordinary Revelations, with respect unto the edification of such particular persons as have the fa-

Revelations given in to them, for we find he hath appointed certaine ordinary means to work by; the which he hath a purpose (as far as we can find in his revealed will) to confine himselfe unto.

2. I prove also that God doth not, in such an extraordinary way, reveale himselfe to any now with respect to others whom such (as have truth thus revealed) may informe of the Truth: and that upon this reason; Because my *Revelation* or *Vision*, is not sufficient to make out truth to another; unlesse I have *miracles* to prove Gods speaking in and by me: But none now work *miracles*, therefore extraordinary revelations now, would be insufficient, and by consequence are not ordained of God: for God doth not ordaine or appoint such means as are insufficient as to their end.

That my *Revelation* or *Vision*, is not sufficient to make out truth unto another, without *miracles* going with the same, is evident, in that, without *miracles* I cannot give to any man a demonstration that the *Vision* or *Revelation* (that I pretend to have) is of God, and if it be doubtfull, whether my *Revelation* be of God, it will be doubtfull too whether that which is pretended to be revealed,

A Balme to Heale

the Truth. So that you see I have sufficiently proved, that God does not now reveale himselfe to any by visions, or extraordinary revelations, either in the first or second respect, and therefore not at all.

It remaines then, that you must take this for one of Colliers Dreames, viz. That God does now reveale truth to his people, by Dreams or Visions, and not by the Scriptures only, where they are enjoyed. Wherefore Christians, be very wary of such intimations, that God may sometime in such a way reveale himselfe unto his people, &c. They are but the Devils baits to fetch of your hearts by little and little from that sure foundation that is laid for you by Christ himselfe, in the revealed word and will of God; which if you once forsake and give heed to the giddy Principles of these men, you will soone make shipwrack of faith, and be wrapt up in confusion and darknesse.

Neither be you troubled, if they assaile you with those Scriptures which speake to this purpose. They shall be all taught of God. The Anointing shall teach you. The day-star shall arise in your hearts. The Spirit shall lead you into all Truth, &c. For such expressions doe onely signifie that sweet

and heavenly way in which the Lord do
 enlighten the minds of his people, by
 (not without) the ordinary means be-
 fore express. *(I think I)* Iguom list
 It is said, that in God we live, move, and
 have our being, in respect of our naturall
 life: and yet we doe not so much as once
 think of living without food, sleep, &c.
 the outward supports of life: even so,
 though it be said, God teaches, and the
 spirit teaches, yet let us not dream that
 this is immediately, and without the use of
 meanes. I would faine know of those that
 wait so much for immediate teaching,
 whether ever they got so high, as to live
 without the use of the outward meanes
 of relieving and supporting nature, upon
 a reliance on this truth, that God is the
 author and preserver of naturall life, and
 that they live in him: if not, I shall give
 little credit to them, while they talk of
 living spiritually in the enjoyment, and
 further manifestation of Truth, without
 the use of the outward meanes, appointed
 by God for that end. As God is the au-
 thor of spirituall life, so is he of natu-
 rall life also. If thou be one that canst
 live naturally without food, I will not
 much blame thee if thou say, thou canst
 live spiritually, and thrive in further

Discoveries of truth, without the help of any of the means before express. But I shall say no more to this Question, having said enough (I think) to prove, that it is a grosse Error, to say, that God now reveals his will, not only by the written word, but by Dreams and Visions, which are to be credited equally to God more then the word. I descend unto his next Error.

His Fifth Error.

That the Saints need not aske the pardon of sinne, and that it is forme and custome that carries them to this Petition.
FORGIVE US OUR SINS.

THis horrible, heterodox, unchristian, unsanctified Principle, he vents in his plea for the fourth Error changed upon the Anabaptists. In these words,

*The P. G.
Routed.*

While the soule lives in the enjoyment of mercy, and love, it's then forme or custome that carries him to that Petition. When a soule apprehends the want of pardon let him aske it.

Answer.

See how he labours to deceive you

the nearest and sweetest relation unto
God, and could come to him, saying,
Our Father, I say, even when were they
bid to pray, Forgive us our sins

3. Though I should grant that the A-
postles had not such a full enjoyment of
mercy and love, as this man pretends to
(for observe it, nothing will satisfy this
kind of men, unless they may be thought
(in some thing or other) to be more
excellent then Apostles themselves, and
such extraordinary instruments as Christ
entrusted in laying the foundation of the
Gospel Church.) I say, though I should
be so far indulgent to their pride and ar-
rogance, as to grant this: yet would
Christ teach any of his people to pray for
such a thing, as no Christian living in the
enjoyment of mercy and love (which every
true Christian ought to doe) can
pray for, but either out of forme or con-
fession: that were strange.

4. If such as live in the enjoyment of mercy
and love (i.e. such as have a discovery of
Gods mercy and love to their souls) may
not pray, *Forgive us our sins*, then see how
necessarily saime, or all of these abominable
things will follow from *Matth. 6.*

5. Either Christs commandment is
not to be obeyed, which (as far as I

bid)

8

judge

judge) is his opinion. Q. 1.

2. The Disciples had not the discovery of Gods mercy, and love to their soules: and if so, then,

3. A man may be able to owne, and come to God as a Father (as they did) and yet not know Gods mercy and love to his soul; which is a contradiction.

4. Twill follow, that Christ teaches and commands his Saints to doe such things, as (if they be rightly informed) cannot be done, but formally and out of custome: and are not these grosse absurdities, such as a pious Christian cannot beare?

But Beleevers are justified from sin, and so may not pray for the pardoning of sin, because it is already done in their Justification. *Object.*

If this be good arguing, how can we justify Christs command bidding his Disciples to pray for forgiveness of sin? Were not they justified persons? I hope none will deny it. But to clear this. *Answ. 1.*

2. We must distinguish of two acts of Grace in the justifying of sinners, *Viz.* To justify a sinner from all his sins that he stands *actually* guilty of; and then a continuation of justification from sin, as it is afterward daily committed. For it

is one thing to pardon, another thing to continue to pardon: now this latter, Christians (living in the enjoyment of mercy and love) may, and must pray for.

Reas. 1.

1. Because all the sure mercies of the Covenant, are to be received in a way of prayer. See Ezek. 36. 37. where observe, that notwithstanding the Lord declares his purpose to take away their iniquities, vers. 33. and to give out to them other mercies of the Covenant, yet he laies in this caution, vers. 37. *Notwithstanding I will be sought unto, or enquired of to doe this for them.* He will have pardon sued out by Prayer, in order to the particular application of it, in respect of particular sins daily committed.

Reas. 2.

2. Christ he continually intercedes and prays for Beleevers in Heaven, and that for this particular favour, viz. Pardon of sin. See 1 John 2. 1, 2. *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* Mark it, if Saints sin, they have Christ for an Advocate, now wherefore should he Advocate or plead for them, upon their sinning, if not for pardon? Now doth Christ plead for the pardon of beleevers, and may not they for their own pardon?

Is

Is not Christs intercession in Heaven, a good rule for our Prayers on Earth? You have another place to this purpose, Heb. 7. 25. From which Scripture I doe demand why Christ is said to be able to save to the utmost, in that he ever intercedes, unlesse it be because by his intercession he obtaines a continuation of pardon, and an application of it in respect of particular sins dayly committed. And shall any one think that there is need Christ should pray in Heaven for pardon of sin, and no need beleevrs should on Earth? Ah! 'Tis a brave Religion you shall learne of these Doctors, if you have a minde to credit them. But it matters not what it be so it be new, and contrary to the teaching of the faithfull Ministers of Christ, whom this Pamphleter labours to vilifie.

I could bring you forth the examples of many of the most eminent and pretious Saints in Scripture, that have sought pardon of sin, yea and that with bleeding, broken hearts, were it not that hee'l be ready to say, these men lived not in the enjoyment of mercy and love, as now we do. But I shall rather think in very deed, that he lives yet in the bosome of Hell, and wrath, then question their living in the enjoy-

enjoyment of mercy and love, who in Scripture are brought in suing for pardon of sin, such as were *Moses, David, and the Prophets, &c.*

Some other absurdities are scattered throughout page 10, 11, 12, 13, 14. in his defence of the *Anabaptists*.

As 1. Where he affirms, that *the Apostle condemnes going to law as a sin,* 1 Cor. 6. 2. when as the words make it plaine, that he condemnes onely their going to Law, before the unjust and infidels.

2. Where he blames his Adversary as contradicting himselfe, in saying, *Anabaptists hold that wars are uselesse*, and again afterward, that *they are tumultuous, &c.* when as the contradiction is in their Principles, who can Preach downe the lawfulnessse of going to war at one time, and yet move wars and tumults to advance their designe, at another time. I wish those that are in Authority would look well to them, I hope they doe.

3. Where he urges a generall toleration, because *Magistrates by their Civill Power cannot Convert*; as if there were no use of the Magistrates Power in restraining mens impiety, and compelling them to conformity in submitting to converting Ordinances, unless they could

could also change the heart.

4. Where he denies the distinction of three persons in the God-head, because the word Person is not used in Scripture: Though John says, There are Three, the Father, the Word, and the Spirit, and these three are one; Of which words there can be no fence, unless they be Three Persons (as the Church of Christ understands the word Person) for if they be Three, what three? if not Persons.

These, and many such like absurdities, with his railings intermixt, I shall passe over, not doubting but the Reader will rank them among the rest of his Errours, which I have, and shall sufficiently confute.

The next Errour is the maine and principall scope of his Booke: and tis as follows.

His

His Sixth Error.

That Gifted Brethren may exercise the Ministeriall or Pastorall act of Preaching in a constituted Church, without a Call to the Office of a Minister.

THis Position comes nearest to what I can possibly gather (by reading over his Discourse) to be his meaning in what he writes in Answer to a Treatise Intituled, *The Pulpit Guarded*, &c. Though I confesse, in laying downe this he speaks most notable contradictions, as I shall shew you by and by; so that a man can hardly know what he would have in sober sadnesse.

And here (Reader) know.

1. That my purpose is not to handle the twenty Arguments that he pretends to Answer, and to make a particular reply; for so I should weary thee out too much with the discovery of his ignorance and absurdnesse, which I can sufficiently rip open, going a shorter way to work.

2. This lies upon Mr Hall his Antagonist, who is able I doubt not to defend

send his owne Arguments if he list. 80
 113. It may be all Mr. Halls Arguments
 in this controversie may not be my Ar-
 guments. But this I'll say, for my part I
 finde nothing said against any of Mr. Halls
 Arguments, that can be taken for a con-
 futation by any that can see where the
 strength of an Argument doth lye: so
 that it is like he may never reply, appre-
 hending his Arguments untouched,
 though supposed by the Collier to be
 Routed.

But though I will not (upon this ac-
 count) make a particular reply (which
 would be too tedious) yet I shall give
 thee some few observations upon the
 whole in generall: which will help thee
 to see (if thou hast but halfe an eye) the
 invalidity and weaknesse of every parti-
 cular: and then annex my additionall
 Reasons against him.

Verily, if the man had ever had the o-
 pinion of being judicious, able, and solid,
 an understanding Reader would think
 him here to be out of his wits. That you
 may see this as well as I, I shall lay down
 some Observations, which may serve you
 instead of a key to let you in to every
 particular answer of his, to see the weak-
 nesse, ignorance, and impertinency of
 the same.

Obser.

Obfer. 1. *Objection.* You may take notice, that he does most pittifully say, Sir, No Sir (and that in diuers particulars) in his Discourse, upon the Question now in debate. I shall giue you a taste in the instances following.

1. One where he tells you, that Christians may Preach as gifted Brethren without any other call but their gifts yet they may not intrude into the office of a Minister. To usurp the Ministeriall Office, sayes he, is sinne, page 17. and yet he sayes, page 29. There is nothing that belongs to a Pastour, or Minister, but a gifted Brother may do it.

2. He sayes (as before) 'Tis sinne to usurp the ministeriall office! And yet he sayes, page 45. That the duty or work of a Minister is not so distinct, but that another may performe it.

3. In page 45. He sayes, A Pastour or Minister in Office, is in a distinct manner to attend upon the duties of teaching, &c. so as gifted Brethren are not to doe; but he will Not altogether, for in the same page he sayes, Yet not so but that they may use another Calling; and if so, 'tis but sometimes onely that they can attend upon teaching, and other ministeriall duties. And you shall hear him say, page 29. That

gifted Brethren may, and must doe theſe duties, as often as time, opportunity, and liberty calls for it: That is, as often as they are able, and have a mind to it: O brave Automachie!

4. Sometimes he ſayes expreſſly, *The Saints are all Propbets*, as page 60. where he not onely ſayes it, but proves it, after his manner of proving, by this Argument. *Every ſpirituall man is a Propbet, the Saints are all ſpirituall men, therefore all Propbets.* And yet againe (when he is driven to it by a plaine Scripture, 1 Cor. 12. 29.) he ſayes, *All are not Propbets*, as in page 28.

5. He ſayes, *All have not the gift to ſpeak to the edifying of the Church*, ſo page 21. and yet page 83. he ſayes, *He ſhould looke upon that member as uſeſſe, that hath not ſome gift or other for good in the Church.*

6. He ſayes, *Giſted Brethren ought to Preach, it is their Duty to Preach*; and that in ſuch a Publique and authoritative way, as Miniſters are by their office, to doe (for he admits not of any diſtinction betweene private and publique Preaching) and yet he ſayes, page 84. *By office ſuch are not Preachers.* A fine diſtinction! a Preacher by duty, but not by office.

7. He

7. He demands in great fury, page 8, where ever we read Prophets called Pastours, or Pastours and Teachers called Prophets; and sayes, 'tis Logick learn'd from the Devil, to speak so: and yet ever and anon in his discourse, he sayes Prophets are Teachers, and proves the gifted Brethren are Teachers, because Prophets.

Sure, the man is in good hope, that the most of his Readers will be men of bad memories, or judgements, or both; that when they are reading one page, will forget what he says in another: or he would not venture thus to contradict himselfe. But he holds a Wolfe by the ears (as the Proverbe is.) and pitifully puzzled you may see he is. One part or other of the contradiction he knows is true, but which he cannot tell; and therefore he will be sure to speak both, that he may be sometimes found in the truth. Surely either this man hath but a bad cause to plead, or else the cause hath falne upon a bad Advocate in him to plead for it, notwithstanding he talks of gifts so much. He need not have another to answer him while he is so good at confuting himselfe. Much of my designe is to help the weaker sort to see this, that is very open to such as are intelligent.

at *Obser. 2.* You may observe further, *Obser. 2.* that he never distinguisheth of *Preaching*, nor doth he define what *Preaching* is, that yee might understand what he meanes, when he pleads for the lawfulness of gifted *Berthams* *Preaching*. But his designe is to cheat you if he can, with ambiguous termes, never adding any explanation to them.

II All the distinction that he makes of Teachers, is onely this; Teachers by Office, and Teachers by gift, without Office. As good as if he had said, Teachers that are so indeed, and Teachers that are not so, but onely esteem themselves so; or at best might be so, if the power of the Church did call them into the office. As if one should say, a *Magistrate* by gift, and a *Magistrate* by office. He considers not, that, as the gift disposeth a man to the office, so only the office disposeth him unto the execution of the gift. A man gifted for a *Magistrate*, is no *Magistrate*, nor may execute the work of a *Magistrate*, till called to the office; even so a man gifted to be a Teacher, is no Teacher, nor may execute the work of a Teacher, till he be called to that office: except in the cases signified in stating the controversie.

All the definition he gives of *Preaching*

ing (that you may know what it is) is page 59. where he sayes, *Preaching is but a speech, or speaking of words*: and if so (for all his pretended gifts) a Parrat may preach as well as he. But 'tis well he sayeth, *Preaching is a speaking of words*; for many of those that undertake publique Preaching without any mission, *speak words* ('tis true) but many times no sense: let their judicious hearers (if there be any) be judges.

But he meanes (I suppose) speaking words unto spirituall edification, and if this be all the Preaching he pleads for, to be allowed to gifted Brethren, why doth he contend? when as brotherly admonition, exhortation, instruction, reproof, &c. are granted by his Adversary, not to gifted Brethren onely, but to all Christians in their proper sphere, and keeping within their line. I say this is granted to all Christians (even to women also) who yet I hope may not be Preachers.

I think no honest heart (even among them that oppose his opinion) doth desire to abridge Christians liberty in speaking to the edification one of another, in such a way, nay rather we stir them up, and provoke them (to the use of their liberty, do I say, nay) to the practise of their

their duty herein. But can any one be so blind as not to see a vast difference between the publique, pastorall duties of a Minister (which he is obliged to by his office, called in the Scripture, feeding the flock of Christ, &c.) And those Christian duties that lye upon all Belcevers, enjoyed in such language as this, *Thou shalt not suffer thy brother to sin, but shalt reprove him and tell him his fault, Lev. 19. 17. Comfort one another with these words, 1 Thess. 4. 18. And againe, They shall speake of thy Kingdome, and talke of thy power, Psal. 145. 11. And 2 Cor. 1. 4. That we may be able to comfort them which are in trouble, by the comfort wherewith we our selves ate comforted of God.* (Places which among others he urges for publique Preaching of men not in office.) I say is any man so blind as not to see a difference betweene these ? Is it not plaine that though they may agree in matter, yet doe differ in forme, which is that which gives name and being to things.

*Forma dat
nomen, &
esse.*

But this he would not have you take notice of, if you doe, a great part of his Book is answered without much a doe. Wherefore he denies any difference betweene publique and private Preaching. He sayes, *This distinction came from Rome, and*

*The P. G.
Routted.*

Answer.

ba's no footing in Scripture, if in private, why not in publike? if we may preach to one or two in private, why not to a thousand in publike? page 88. 91. Much of the controversie depends on the clearing of this, and if I can prove this distinction from Scripture, and shew you that there is a specifical difference betweene publique and private preaching: Preaching taken in a large, and Preaching taken in a strict sence, then you'll say that the heart-strings of many of his answers and arguments are cut, and that nothing is remaining, but confident expressions, to give any life to them.

This I shall doe (God willing) by two Arguments, grounded, not on Scripture testimony onely, but also on his owne concessions: Thus,

Arg. 1.

If we find in Scripture that all Christians may Preach, take Preaching in a large sence, for the private duties that they owe one to another: and that they may not all Preach, take preaching in a strict sence, for publique pastorall preaching, then there is a specifical difference between these: for otherwise the same thing would be to the same persons lawfull and unlawfull; which is a contradiction.

But I prove by Scripture. 1. That all Christians may Preach, take Preaching in a large sence, for brotherly exhortation, admonition, reproof, &c. See 1 Thess. 4. 18. Heb. 3. 13. Lev. 19. 17. Mal. 3. 16. 2 Cor. 1. 4. with many other places; concerning which Scriptures, you may observe, that they speak not to some Gifted Brethren onely, but to all the godly indefinitely. Besides, he himselfe grants this ever and anon in his Discourse. 2. I prove that all Christians may not preach, take Preaching in a strict sence (as before) by the plaine words of the Apostle in 1 Cor. 12. 29. *Are all Teachers?* which Question he himselfe acknowledges, imports a deniall, and is as much as *All christians are not teachers*; and so may not take upon them to teach, that is in a strict proper sence.

So that the inference is most undeniable, that there is a specificall difference betweene the one way of Teaching or Preaching, and the other. Unless you will beleeve the Scripture speaks contradictions (as he does) making, as I said before, the same thing lawfull and unlawfull to the same persons.

But secondly, I argue thus.

If it be lawfull for *Women* to Preach Arg. 2.

privately, take Preaching in a large sence, and forbidden them to Preach *publiquely* and in the Church, then there is a specifical difference betweene these, and a good ground in Scripture for the distinction of *publique* and *private* Preaching.

But *Women* may Preach *privately*, take Preaching in the large sence. See 2 Tim. 1. 5. compared with 2 Tim. 3. 15. Acts 18. 26. Prov. 31. 1. &c. And 'tis forbidden them to Preach *publiquely*, even in the Church. See 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. Therefore this distinction is grounded on Scripture, and publique and private Preaching doe specifically differ one from the other. And yet hath not this fellow boldnesse enough to puffle away solid Arguments meerly with saying, *there is no such distinction found in Scripture*, and that 'tis fetcht from Rome? Ah alas! if any thing galls them, it comes presently from Rome, 'tis *Antichristian*, you may be affrighted with such bug-bears, without reason if you list.

My christian friends (you whose establishment I aim at in this Discourse, that your fellowship with the Father of Lights may be more constant and sweet) take this Lesson away with you. The best Engine *mysticall Antichrist* has to advance

vance

vance his designe among Christians, is to be all against *Antichrist*, in appearance. He is sure to have best successe among well meaning people, when he is in the forme and appearance of an Angel of light.

But to returne to mine Adversary (returne doe I say? I think I never went from him in speaking of *mysticall Antichrist*.)

Hee'l say, the Apostle sayes, 1 Cor. 12. 29. *All are not Teachers*, because all are not gifted: but all that are gifted, are Teachers, and may Preach.

Object.

This answers to neither my first, nor second Argument to prove the distinction of Preaching above mentioned.

Ans.

It answers not my first; for, 1. All Christians are gifted according to the measure they have received: yea, and he himselfe sayes, that every member ha's his gift whereby to be usefull to the Church, page 83. Though some in one degree, some in another. (which is no prejudice to the thing in hand) 2. If he should deny it, as indeed elsewhere he does (for he can speak contradictions) yet the Scriptures before mentioned in proof of the first branch of the second Proposition of my first Argument doe prove the same, viz. That all Christians

Gradus non variant speciem.

may and ought to teach by brotherly admonition, advice, reproof, &c. and therefore are gifted (according to their measure) thereunto. And if so, then Paul does not say, *All are not teachers*, because all are not gifted, for all are gifted according to their degree, and so are Teachers and Preachers; take Preaching for private Preaching, and in the large sence before mentioned. But this meaning must neede be, *All are not teachers*, that is, *Ministerially, Pastorally, publique Teachers*. And so it affords us a ground for a distinction of two kinds of Preaching, or Teaching, specifically differenced, as we affirme.

2. Much lesse doth it weaken my second Argument. For are *Women* forbidden to teach in publique, in the Church, because they are not gifted? 'Tis known many *Women* are gifted to speak to the edification of others, and may use such gifts as they have in a private way, lawfully (as was proved even now) but not publicly, and in the Church: which layes a good foundation for the distinction, and shewes (though he thinks it so strange, page 91.) That it may be lawfull to teach privately before a few, by brotherly exhortation, advice, &c. and

not to teach publicly before a thousand.

Carry this also along with you, as you read his answers: (if you think you may waste so much time as to read them) and tell me whether most of them are not turned into meer Scelicons.

To Obser. 2. You shall (moreover) find *Obser. 3.*

he seldom takes any notice of the thing that is in Question, or (as a sound handler of controversies) at all distinguisheth controversies, a non controversies, things contributed from things not in dispute; but in many of his answers beats the air, and not his Adversary: and therefore, no wonder he dreamt of Raising the Purple Guard.

Whereas the Question (as stated by his Antagonist) is, whether any may Preach in a constituted Church, unless they be called unto the office of a Minister. Those Scriptures, or the most of them, that he grounds many of his answers on, speak onely of Preaching to Infidels, and in a Church not constituted. As Acts 8. 1. 4. Touching the Preaching of the scattered Brethren, Acts 9. 20. concerning Sauls Preaching, as he pretends, before called to be a Minister: with some other Scriptures, which he quotes over and over againe: 'Tis evident they come not

up

up to the Question in hand, which is whether such as are not Ministers in office, may Preach in a Church constituted. But more of this when I come to answer to the severall Scriptures he grounds all his Discourse upon.

2. Whereas the Question stated is of Preaching taken in a *strait sence*; for Pastorall, Ministeriall, Publique Preaching, Preaching Authoritatively: he disputes for Preaching in a *large sence*, as it signifies any declaration of truth for the edification of souls, which no body ever denied to belong to the duty of (not gifted Brethren onely as he speaks, but) all Christians indifferently in their station and capacities. Yea, and can you believe it? This valiant Router doth severall times take up his heels and run away, and in a manner grant all in controversy, viz. That no gifted brother may preach as one in office; that 'tis sin to usurp the Ministeriall office: and yet thinks he is conquering all the while.

3. Whereas the Question is, whether men not in office may Preach in the sence before exprest, except in extraordinary cases: all that he proves, is, that such did Preach in extraordinary cases, which is not disputed. And he would faine make

make men believe, that that which may be done in *Extraordinary* cases, may be done in *Ordinary*, as page 72. As though rules of order, &c. are not (by Gods appointment) to give place sometimes to more weighty and *morally* necessary things. I would fain know of him (who I perceive is an *Anabaptist*) whether he, having gained a *Proselyte*, if he should fall sick before he were dipt, would not deferre the dipping of him untill he were well? Though the rule be to Baptize straightway upon believing. I know these men use to be quick enough with *Proselytes* made by them, and will be sure to dip them (if they can) while they are in a good mood; and yet I think they would defer Baptisme upon dangerous sicknesse, an extraordinary case. Besides, pray read *Mat. 12. 3, 4.* Does not Christ there defend *David* in doing that in an extraordinary case, which the Text sayes, was otherwise unlawfull for him to doe? Yea, you find *vers. 7.* Christ layes down the generall standing rule by which we are to walk in such cases, saying, *I will have mercy and not sacrifice.* And yet this man thinks it strange that we should grant it lawfull, that such as are really gifted to teach, should teach publicquely, without

out an externall Call, in times of persecution, when there are none in office to be found, and Ordination cannot well be had: and yet say 'tis unlawfull when no such extraordinary reason is. Why tell him (friendly Reader) when thou meetest with him (for he uses to wander abroad) that in such extraordinary cases, God will have mercy and not sacrifice. Those tender bowels of mercy that we owe to poor souls, lying in darknesse, that cannot otherwise be instructed, may command this particular rule of Order to give place then; though when this necessity is over, he must know God will have mercy and sacrifice too. But you may see the depth of this mans judgement in the matters of God.

I must tell you Christians (and I think you'll find it to be a true Rule, and therefore heed it) One Scripture witnessing that God hath appointed, and fixed some in office for the worke of the Ministry, to attend upon it (a thing that Callier himselfe grants) is of more strength to condemne the unlimited liberty of Preaching that he pleads for, then twenty examples of gifted mens preaching (in those extraordinary times of persecution and scattering of Christians, which the historicall part of Scripture relates) are to defend the same.

Where.

Wherefore those Scriptures that speak of gifted Brethren Preaching, or telling abroad the tidings of Jesus Christ, in those extraordinary unsettled times, (unsettled through the scattering of the Brethren) make nothing to the Question. For the thing disputed, is, whether in ordinary cases, when all things are in a calme, and quiet condition, no great scarcity of able honest men in office; and Ordination to the office may be had, whether then men not in the ministeriall office, may practise publique Preaching without breach of the rule given to the Churches of Christ. This, which is the maine of the Question, he sayes little too, and what he does say, I will answer anon.

4. Whereas the Question is, whether such may preach in the sense before set downe, without office, or relation and respect thereunto: He argues (sometimes in his Discourse) that they may preach, in order to the triall of their gifts; or else none can ever be duly ordained, and appointed unto the office, being probation and tryall of gifts must go before Ordination to the office; a thing never questioned, but knowne to be approved of by those that oppose his corrupt opi-

nion notwithstanding, provided it be by consent of Pastour and People, that such Preach as are not actually Inveſted with the office. We all grant, that one really gifted, may Preach, *in ordine ad munus*, in order to the office, or as Mr Hall ſpeaks *per modum probationis*, as Probationers.

And here I ſhall remove an Objection that poſſibly might be made againſt mine owne practice.

I acknowledge I Preacht now and then, for the ſpace of a yeare or two, before I was formally ordained. But,

1. I did ſo in order to the taking up of the Office of a Miniſter.

2. I was never againſt Ordination, and this was knowne, though ſuſpected by ſome, that were leaſt acquainted with my judgement.

3. 'Twas onely while I wanted opportunity of Ordination, in times of the war, and when in Banishment from mine owne Countrey, and before ſettlement after my returne.

4. I did not this without the approbation of ſeverall able godly Miniſters, which was virtually an Ordination; and therefore this makes nothing to the countenancing of their practice, that ſet upon this work without reſpect to any of theſe particulars.

Now

Now then, if you take along with you this third Observation upon his Discourse, you'll see that for the most part he meddles little with the Question, but strikes at random at a man of straw, of his owne setting up, miterly beating the air, and therefore nothing but air and vanity in his answers.

Obser. 4.

Obser. 4. You may take notice also, that while he pleads for a generall liberty of Preaching, even in constituted Churches, he does not inform you how far he would extend this, whether he meane gifted Brethren may Preach in a constituted Church by the consent of the Pastour and people: or whether he mean they may Preach whether they be willing or no: not a word of this, for his designe is to advance a disorderly confused practise, in generall termes, which he is ashamed to owne in plain termes, distinctly laid downe: if it were not so, he could never have omitted the satisfying of his Reader in this.

If so be one that pretends gifts may Preach in a Church constituted, without the consent of the Pastour, and people; then what liberty or power is left unto the Churches of Christ? let any man judge. If a stranger may come and suspend a Church-

sheweth off from the execution of his
 Ministeriall duties among his people
 without his consent, and undertake to teach
 them, without his approbation; which
 is Church-liberty and Church-power
 then? How are Ministers, Bishops, ap-
 pointed to keep off Wolves from the
 Flock, if by the Rules of Christ, any
 Wolfe may come in under the name of
 a gifted Brother, and devour the flock, con-
 trivings without controule? If so be
 that he intends only that a gifted bro-
 ther may teach in a constituted Church
 by the free and unanimous consent, and
 desire of Pastor and people, why does
 he contend? This would not be denied
 but that if there be one of known gift
 found in the faith, that desires to speak
 to the edification of the people, if he has
 the free consent of the Pastour, and Peo-
 ple, he may. But alas! this will not
 serve his turne. I suppose the practise
 pleads for, is the same with that which
 he, and his Associates have taken up, a
 coming tumultuously and forceably in
 to Congregations, without consent, ei-
 ther of Minister or People, to the great
 scandall of the Gospel. Let the tumults
 that have been made by this means in
 Dorset and Devon (what ever has been
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done in other places) be witnesses, that this is their practice, and therefore tis like tis that which hee here intends : and if so, then pray judge whether this be according to the Gospel, or consistent with christian liberty : and whether any one of all the Scriptures hee produces in his book, doe give the least countenance to the same ; if not, then all he sayes is vain and impertinent.

Obser. 5.

Obs. 5. In most of his answers he doth not reply to the Scripture-reason alledged against him, but, declining that as a little too hard for him, hee answers by affirming the thing disputed, and in controversy, from some few Scriptures which he quotes at least (I think) ten times over. So that hee answers by disputing, and takes not off his Adversaries Arguments, but gives you in his owne. This I could shew you in severall particulars, but that I had rather make you see how bad his cause is, then how absurdly he manages it. Now sith he grounds all on a few Scriptures (abused by him) if I can demonstrate the impertinency of them to his purpose, and clear them from speaking any thing for his opinion, then you'l say, *The Router Routed.* This I shall do in the next place.

G

Severall

*Severall Scriptures opened and cleared
from giving any countenance to that
Babell and confusion pleaded for, by
the P. G. Routed.*

THe two first Scriptures that I shall speak to, are, *Acts 8. 4.* *Acts 9. 20.* The first speaks of the scattered Brethren, that Preached. The second of *Sauls* Preaching (as he supposes) before called to be a Minister. These are brought in by him as a running verse in the end of severall answers, as being of great weight to his cause, but how little they make for him, shall, I hope, appear.

Before I speak particularly to them, let me lay you downe these two profitable *Rules* as preparatory.

Rule 1.

Reg. 1. In weighty things of God, a Christian must have a certaine, evident rule to warrant his practise, and may not ground it upon likelihood and probability. Though Scriptures be produced that make the thing somewhat likely, yet if they doe not necessarily conclude the matter in Question, they are not sufficient to lead any forth unto the practise of the same.

Reg. 2.

Reg. 2. Arguments drawne from Testimonies, or examples of men in Scripture, are of credit, according to the credit of the persons whose testimonies, or examples they are. So that if the persons from whose testimony or example the Argument is drawne, be fallible, in their testimony, or example; the Argument drawne there-from, must needs be infirme, and fallible too.

These two things being premised, I shal to the clearing of the two Scriptures, which present us with the example of the *scattered brethren*, and *Saul*, their Preaching.

If we should suppose that these presidents did suit the matter in Question (as they do not) for their Preaching was not in a Church constituted, but to Infidels. Yet,

1. They are the examples of men not infallibly guided in what they did. This is most certaine as to the *scattered brethren*: no man I think will say we have very much reason to judge that they were infallibly guided in what they did, and as to *Saul*, it is as evident too, supposing that which he affirms, that *Saul* was a private Christian, and not called forth to be a Minister, if so, then his example is

no more infallible then theirs. Now if there be not an infallibility in these examples, they doe not necessarily conclude the *Just* or right of the thing done, though they make it likely; which is not sufficient for Christians, that (in such weighty matters especially) must walk by a certaine rule; so that, if I should say no more, what is become of these two strong holds that he flies to so often? At most they doe but conclude a likelihood of the lawfullnesse of this practise which he pleads for. It concludes onely a *may be*, and may any go upon *may bees* in such weighty matters?

But 2. As for the *scattered brethren*, it is a great Question whether the Apostles (that were at *Jerusalem* at the time of the scattering of the Christians there) did not give them Commission to Preach, as Mr Hall sayes, And what ha's *The P. G. Routed*, to say to this? Why, sayes he, *The Scripture doth not speake of any such thing.* Very good, neither doth Scripture speak the contrary, and what follows then, but that it is doubtfull whether they were sent by the Apostles, or no; and if so, then still doubtfull (notwithstanding that example) whether any man else may preach without an eternall call.

*The P. G.
Routed.*

Answer.

Besides

Besides 3. was their preaching in a constituted Church, and not among the unbelieving Jewes rather? as Acts 11. 19.

4. Was it not in an extraordinary season? which as has been proved before, quite alters the case. This Scripture then you see proves nothing certaine and to the purpose.

As for the latter Scripture concerning *Saul* his Preaching (before he was called to be a Minister, as he affirms) 'Tis evident he Preached, but that he Preached before he was called to be a Minister, is most false. 'Tis true, he Preached before he was solemnly set a part to be an Apostle to the Gentiles; as Acts 13. 2, 3. compared with Acts 9. 20. proves: but he was called to be a Minister before. And I wonder this man was not afraid to bring in Acts 13. 2, 3. least any should have lookt into the verse immediately preceding, verse 1. where it is said expressly, that before this he was one of the Prophets and Teachers that were at Antioch.

But it may be objected, that the persons there mentioned were Teachers by gift, not by office, and so *Saul* was not in office before this time.

Object.

I Answer, All the members of the

Answer.

Church of *Antioch* were Teachers by gift, according to the measure that they had received (for all Saints are Prophets and Teachers in that sence, as he himselve sayes) but these were Prophets and Teachers that were in the Church that was at *Antioch*: therefore these must needs be Teachers in another sence then the rest of the members there; and if so, then they were Teachers by office, and not by gift onely. Pardon me, if in using this distinction of Teachers by gift, and Teachers by office, I hardly speake sence, for I must conforme my selfe to his language.

2. Is there not (in that very Chapter which he brings in one Verse of to prove *Sauls* Preaching before called to the office of a Minister, *Acts* 9.) an expresse history of his call? even by a voyce from Heaven. If there needed any prooffe in this matter, I could shew you how verse 6. when *Saul* cried out, what wilt thou have me to doe? the Lord sayes, *Arise, and goe into the City, and it shall be told thee what thou must do, &c.* He sends him to *Ananias*, & what *Ananias* by Vision tels him, (though you have it not fully related in the same Chapter, yet) you have it from *Sauls* owne mouth in Chap. 22. vers. 14,

15. viz. That he was to goe to be a witnesse unto the truth which was miraculously given in to him. Was not this a sufficient outward call? Yea more plain *Acts* 26. 16, 17, 18, 19. where you finde that God himselfe in that heavenly Vision told him, that he appeared to him to make him a Minister, vers. 16. and that he did then send him, vers. 17. And yet see, Ah! how often doth this fellow presume to bring in *Saul* as Preaching before his call, to the office of a Minister, to make his matter good, although Scripture testimony is so expresse against him.

Besides, *Sauls* Preaching was not in a constituted Church neither, and therefore the lesse to his purpose.

Oh the confidence of men that can triumph in such heterogenious stuffe!

But let us see whether the Scriptures thar are behind will prove any whit better for his turne.

He often urges, *1 Pet.* 4. 10, 11, Every man as he hath received the Gift, so let him minister the same, &c. And *Rom.* 12. 6, 7. they may be spoken to both under one.

1. This is a very farre fetcht consequence, Christians must administer their gifts: therefore they must be *Publique Preachers*. Is there no way in which a gif-

ted Christian can make use of his Talent, unlesse he enter upon that work which God hath appointed men in Office to doe? How many pretious souls (when this thing was never heard of) did in former times meet together, & discourse together of the things of God, making use of their gifts in comforting one another, instructing their children, families, friends, in such a way as was convenient, and yet never dreamt of turning Preachers: though they knew they must administer their gifts. The P. G. Routed is unwilling to see the soundnesse of the distinction between publique and private Preaching: Preaching taken in a large, and Preaching taken in a strict sence, which I proved before by two (I think) invincible Arguments. Take that distinction along with you, and you may easily answer what is pleaded from these Scriptures.

But 2. Doth not this exhortation in 1 Pet. 4. & Rom. 12. extend to women, think you, as well as men? Tis in the Originall *inatos*. *Everyone*. Must not women administer their gifts as they have received? I have proved they must, from 2 Tim. 1. 3. compared with 2 Tim. 3. 15. Acts 18. 26. Prov. 31. 1. and yet you know they

may

may not Preach publicly in the Church.

Wherefore the meaning of the two Apostles can be no more but this, *Let every one*, as he is enabled, labour to communicate good unto others, every one in his proper place, and capacity; if he have the station of a private member, let him use his gifts, by brotherly advice, admonition, &c. if he hath the extraordinary gift of Prophecy (for I shall prove Prophecy signifies an extraordinary gift) let him Prophecy. If he be called to be a *Pastour* and *Teacher*, let him attend diligently on that: if a *Deacon*, let him follow that work faithfully: if a *Ruling Elder*, let him be diligent and upright in Ruling. Weigh the expressions well, with what I have said, and tell me whether this be not the very direct scope of these two Scriptures now under examination: and if so, then alas what make they for his purpose? sure nothing at all.

A small matter you see, will lead men that way which the stream of their spiritual pride carries them, or else these Scriptures would not be taken for a sufficient ground for private Christians to undertake the publique work of a Minister.

He sometimes comes in with that in *Psal. 145. 10, 11. All thy works shall praise thee,*

thee, O Lord, and thy Saints shall blesse thee. They shall speake of the glory of thy Kingdome, and talk of thy power. As though this hath any relation to publique Preaching, and not rather to those Christian duties of Prayer, Praise, and Discourse, in which the Saints shall acknowledge God and the great things which he ha's done for them.

There is but one Scripture more, and that is the constant place of refuge which he makes use of, when most put to it, and forced to speak to his Question, and that is, 1 Cor. 14. 31. which, as he sayes, proves gifted Brethrens liberty to Preach in a Church constituted: This I shall clear in a Discourse by it selfe, concerning Prophecy, in the next place. In the meane while see how these men cry out for expresse Scripture, expresse Scripture, when the Question is about any thing that crosses their phansie; and yet cry downe all for Antichristian, and enemies to the Spirit in the Saints, who withstand such things as they can bring no other Scripture for, then what indeed speaks nothing at all to their purpose, being rightly understood: as you see.

That

That the gift of Prophecy which we read of in first times of the Gospel Church, was extraordinary, and not as the P. G. Routed, sayes, praper to all the Saints.

I Resolved to handle this by it selfe, and that somewhat largely, because there is no one thing he doth so much insist upon, as this, that Prophecying is an ordinary gift, and (as he sayes) proper to all the Saints; and therefore, according to Paul, 1 Cor. 14. 31. Christians may all Prophesie, one by one. This then is necessary to be cleared, that the gift of Prophecy was extraordinary, and so ending with the Apostolicall times, when the Scriptures were perfected: which if I can doe, there will remaine nothing unanswered of all he hath written for Preaching without Ordination, or an externall call to the Ministeriall office.

You may read, page 79. how that he brings in his Adversary objecting, that the Prophets spoken of in 1 Cor. 14. were extraordinary, and you may observe it, he takes no notice of his Reasons, but answers, *I say they were not extraordinary,*
but

but ordinary. A good answer, *Ipse dixit*. Collier sayes it. This put me in mind of a story I have heard of a Polemicall Doctor that used in his Sermons to beat much upon Controversies, & once handling a difference between us and the Papists, he cites Bellarmine, and sayes, Bellarmine says so, but I say, Bellarmine thou liest, and where is he now? So this man Mr Hall sayes they were extraordinary, but I say, no, where is he now? If his testimony be infallible, then you may take it for a truth, which he so confidently affirms, but if we may beleeve Scripture before him, I shall discover it to be false: and that, first answering his Arguments, and then laying downe mine owne.

I will doe him so much right as to give you a view of all his strength, not in one place onely, but in every place where he speaks any thing argumentatively to this Question, that nothing may goe unanswered. I find five reasons urged not all together, but some in one place, some in another; in page 60. 81. 83. 87. I shall make reply to them in their order.

His first Reason is in page 60, where he sayes,

Prophecying

Prophecy was an extraordinary gift in the time of the Law, but in the Gospel dayes it is not so: because it is to speake edification, exhortation, and comfort. 1 Cor. 14. 3. which is ordinary; and proper to all the Saints.

The P. G.
Routed.

You shall have some sophistry from him, though but little good Logick.

Answer.

Prophets speake to edification, &c. Therefore those that speak to edification are Prophets: This is his reasoning. But I answer.

This is a Fallacy which we call *Fallacia consequentis*, which is when one thinks consequences or propositions are convertible, and reciprocal when they are not. 'Tis true, such as were Prophets did speake to edification, &c. But it followes not that if men speake to edification, they are therefore Prophets. This is as if one should argue thus, If it rained but now, the ground is wet; therefore if the ground be wet, it rained but now: a *metu non sequitur*, for the ground may be wet some other way then by raine. Even so he because the Prophets did speak to edification, he thinks he may conclude that if men speak to edification they are Prophets, and so prophecy is ordinary, because

cause speaking to edification is so. It follows not, for though Prophets speak to edification, yet 'tis not that, but the extraordinary spirit by which they speak that denominates them Prophets.

2. Whereas he sayes [*The Prophets under the Law were extraordinary, but these not because they did speake to edification.*] 'Tis very strange, for is it not evident that the Prophets in the old Testament spake to edification also? To this he answers two things, page 83. for I will not passe over any thing of weight that he speaks.

The P. G. 1. This is more then the Scripture affirms.
Routed.

Answ.

Is it not strange that this man should have so much boldnesse as to speak thus? He that will question whether *Amos*, *Hosea*, *Isaiah*, and the rest of the Prophets did speak to edification in their Prophecying, had need question too whether those Books that go under their names, and containe the sum of their Prophecies, be indeed theirs or no; for is not the matter contained in those Books for edification? Else what do we make with them in our Bibles? Ah filthy blasphemy! See what a bad cause will drive men to. But he adds,

2. If

2. If they did, they took not their denomination of Prophets from this kinde of Prophecyng. The P. G. Routed.

Well fare a good confidence! you may take his word for it if you will. Answ. If they were not denominated Prophets from this kinde of prophecyng, from what kind of Prophecyng then? Did they ever Prophecy except for edification? Sure the man hath much forgot himselfe. But for his learning: They were called Prophets, not from the matter of their Prophecies (which was diverse) but from the manner of receiving the same from God by *Inspirations, Dreams and Visions*. See Numb. 12. 6. *If there be a Prophet among you, I the Lord will make my selfe knowne unto him in a Vision, and will speake unto him in a Dreame.* Hence 'tis that Prophets were called *Seers*, 1 Sam. 9. 9. *For he that is now called a Prophet, was beforetime called a Seer.* That is, such a one as God reveales himselfe unto by Vision.

This name is also given unto the latter Prophets, in many places; as Isa. 30. 10. Isa. 29. 10. Amos 7. 12. to shew us, that they were called Prophets as *Seers*, i. e. men to whom God appeared by *Visions*, and

and extraordinary inspiration, not because they foretold things to come, as he doth intimate. And this I prove also by the following Argument.

That which did denominate their sayings Prophecies, did denominate them Prophets, that I hope will not be denied.

But the extraordinary way of revelation did denominate their sayings Prophecies. Therefore that did denominate them Prophets.

That the extraordinary way of revelation did denominate their sayings Prophecies, not this, that they did foretell things to come (as he intimates) is very evident, in that in Prophecy they spake not only of things to come, but sometimes of things past, sometimes of things present. 'Tis true, the Prophets often spake of things to come, but not alwayes, and therefore they were not from thence called Prophets. I shall make this yet more plaine to you by giving you forth a definition of Prophecy, that you may know what it is, and whence 'tis that men are called Prophets.

What Prophecie is.

Prophecy is a manifesting by divine inspiration, of hidden or secret things, whether past, present, or to come.

I say, a manifestation of hidden things, that

that is, of things that are not, or cannot be knowne or manifested any other way.

2. By *Divine Inspiration*, which is the onely way in which things secret and not revealed can be manifested. 3. I add,

Whether the things be past, present, or to come, because Prophecyng is not onely of

things future, but ^(*) present, and past also. Moses, he Prophecyed of the Creation of things unknowne to others.

Elisba by a Propheticall spirit discovered Gebazi's theft, 2 K. 5.25,26. He disclosed the King

of Syria's Counsell, and the present posture of his Army, 2 Kings 6. 8, 9. The

Prophets often Propheci'd of the present wickednesse of the people, as in *Iesai.* 1.

1, 2. &c. Here you see is Prophecyng of things past, and present, as well as things

to come. So that the P. G. Routed is much mistaken in the reason he gives why the

Prophets in the time of the Law were denominated, or called Prophets: 'Twas

not because they foretold things to come, as is proved, but because they manifested

to others (by Divine inspiration) things that were secret and not knowne; whe-

ther past, present, or to come, it makes no difference. And observe too, in this

H

they

(*) *Nec futura tantum
prædicere est prophetare,
sed præterita, & præsen-
tia humana scientia, &
industriæ impossibilia cog-
nita. Fl. Illyr. Cl. Ser-
par. I. p. 973.*

they spake to edification ? as was proved before) even as the Prophets spoken of 1 Cor. 14. are said to do. And therefore this reason alledged to prove the Prophets in the Gospel dayes ordinary, is very frivolous and weak.

If there were any difference betweene the Prophets before Christ, and those in the Apostles time, it lay either in the clearnesse of their Prophecies, one above the other, or else in this, that the inspi-

(^a) *Afflatus Apostolorum non erat similis afflatui Prophetarum non enim erat ecstaticus sed compositus & sedatus*, &c. Cam. Tom. 3. p. 319.

ration of the one was (^b) Extaticall, and violent; and the other (ordinarily) more quiet and sedate, viz. the inspiration of the Prophets spoken of in 1 Cor. 14. concerning whom 'tis said, vers. 32. *The spirits of the Prophets are subject to the Prophets.* That is (^c) the Spirit of Prophecy was not so violent on them, but that they had power to containe themselves, and to stay one for another,

(^c) So Fl. Illyr. in his *Cl. Script. Part 2. p. 194.* And Cam. Tom. 3. p. 76. & p. 461. Expound this place.

and so to speak in order: Whereas usually 'twas otherwise with the Prophets in the Old Testament, in whom the inspiration was many times so violent, that they could not take their owne time for Prophecyng, as these in the New Testament

Testament ordinarily could. But both had an extraordinary inspiration of things secret, and not revealed and manifested: from the which, both the one and the other, were denominated Prophets.

Now if the *P. G. Routed* can bring me any in our dayes that are extraordinarily or immediatly inspired by God unto the manifestation of things not revealed already, I will own them to be Prophets, and grant that they may Preach without any other call but their gift: but if there be none such, then there are no Prophets, and so his allegation from 1 Cor. 14. is vain and impertinent.

But I'll passe to his second reason, to prove the gift of Prophecie ordinary, which is in the same place with the first.

The Testimony of Jesus is the spirit of Prophecie, Revel. 19. 10. But this is given to the brethren. Therefore, &c.

The P. G. Routed.

Here is another Fallacy (I am afraid the Devil ha's plaid the Sophister with him, and taught him to play the Sophister with others) 'Tis that which is called, *A dicto secundum quid, ad dictum simpliciter*, when a thing is said to be simply so, or so; because it is so onely in some re-

Ans. 1.

spect. The Testimony of Jesus is the spirit of Prophecy, not simply, but as it is extraordinarily inspired into such as do Prophesie of Jesus Christ, and of his Kingdom: so considered, the testimony of Jesus is the spirit of Prophecy. But now will it follow, the Blackmore is white in his teeth, therefore he is all white, or white, *simpliciter*, simply? No more will it follow, The Testimony of Jesus (as immediately and extraordinarily inspired, and given in to such as are Prophets) is the spirit of Prophecy; therefore the Testimony of Jesus, simply considered as it is in all the Saints, is the spirit of Prophecy. This follows not.

And least any should think I distinguish thus without any ground; you shall find in Chap. i. vers. 9. John himselfe distinguishes between the word of God, and the Testimony of Jesus, here called, The spirit of Prophecy. And vers. 9. he sayes, He was in the Isle of Patmos for the word of God, and for the Testimony of Jesus. That is (as some

(a) Nempe (a) judicious men interpret) he was banished there, for that he was singular
relegatus fuerat in-
fulam Patmon-a Domiziano imperatore. (ut fert. historia Ecclesiastica.) quod singularis, esset Evangelij dei praeconis, quodq; spiritu propheticum a Christo singulariter redderet Testimonium. Lud. Cappel. Spic. p. 139.

Preacher of the Gospel, and not only so, but because, being acted by a propheticall spirit, he gave a more singular testimony to Jesus Christ, then other ordinary Preachers did. For this extraordinary testimony of Jesus, which he had, together with other Prophets, was he banished, and this is called the spirit of Prophecie.

Therefore secondly I answer, that such a testimony of Jesus as is there spoken of, is the spirit of Prophecie, and no other: but in that place, not any Testimony of Jesus is meant, but a speciall kind of testimony: that is evident, because this clause [*The Testimony of Jesus is the spirit of Prophecie*] is added to explaine what went before, that every one might understand what testimony of Jesus the Angels meant. Sayes he, I meane by the Testimony of Jesus, the spirit of Prophecie, not every kind of Testimony, but that which is the spirit of Prophecie. If this be not the sence, this clause were needlesse. Therefore it follows, that 'tis a speciall kind of Testimony that is here intended, not such as is in all the Saints. You will find if you examine the Text well, that indeed the intent of this clause which *The P. G. Routed*, urges, is not to signifie to us what the Testimony of Je-

Ans. 2.

us is considered simply in it selfe, but to signifie in what sence it is used in the former part of the Verse: So that it makes nothing at all to his purpose.

3. Compare this Rev. 19. 10. with Rev. 22. 9. where the same speech of the Angel, is let downe, though in other words, and 'twill help to make the sence more clear.

I have done with his second Reason, let us try the third, and see whether 'twill prove any better: 'tis laid forth in this forme.

Every spirituall man is a Prophet. But the Saints are all spirituall, therefore all Prophets, 1 Cor. 14. 37. And by consequence Prophecyng is an ordinary gift.

The P. G.
Routed.

Ans. I.

'Tis well concluded, if his first Proposition were true. But he had need have a better Scripture for his purpose, to prove it, then that which he brings (1 Cor. 14. 37.) or else he must give me leave not to take it for true. The words are, If any man think himselfe a Prophet, or spirituall, let him acknowledge, &c. Because 'tis said, a Prophet or spirituall, therefore he concludes, Every spirituall man is a Prophet. How does this follow? May a man conclude because Paul says in the same Epistle,

file, Chap. 5. ver. 11. *If any brother be a fornicatour, or covetous; therefore every covetous man is a fornicatour? I hope not; but grant that [Spirituell] be an epithite given to Prophet, as I beleieve it is, yet all that can be concluded, is, that every Prophet is a spirituall man: And then, though every Prophet be a spirituall man, yet it will not follow, that every spirituall man is a Prophet, as he concludes, no more then it will follow, Every Goose is a living creature, therefore every living creature is a Goose. If this consequence were good, then the P. G. Routed is a Goose too; and indeed he shewes himselfe little better in this Argument.*

2. He himselfe sayes, page 21. *The Saints are not all Prophets, but the Saints are all spirituall. Therefore his Argument here, page 60. proves him a liar, page 21.*

3. I answer; 'tis true, every one that is *spirituall*, i. e. having the extraordinary gifts of the Spirit mentioned before in that Chapter, is a Prophet, but if he takes [Spirituell] in that sence, then the second Proposition of his Argument is false, for all the Saints are not spirituall in that sence.

H 4

You

You see what is become of his three first Reasons, laid downe, page 80. There be two more yet behind, one in page 83. to this purpose.

The P. G.
Routed.

These Prophets were such as needed direction from the Apostle, as to the manner and order of Prophecying, which if extraordinary they could rather have directed the Apostles.

Answer. 1.

I am perswaded this man hath looked this 1 Cor. 14. many times over, and yet can you think he should never take notice that the Apostle doth not onely give directions to the Prophets there, but prescribes rules also to those that speake in unknowne tongues? ver. 27, 28. And were not they extraordinarily inspired unto that exercise, think you? He himselfe doth in one place acknowledge it. Therefore 'tis not strange that Paul should give direction to the Prophets, concerning the order and manner of Prophecying, though they were extraordinarily inspired, for you see he does give directions in the same place to some extraordinarily inspired with the gift of tongues, but he is unwilling to take notice of any thing that makes against him. Ah how

are

are these men blinded with love to novelty? They * stagger and reel near the truth many times, but cannot, or rather will not see it.

* They are drunk with error, and so seldom walk steadily.

But 2. I answer; these Prophets might be inspired what to speak, but not in what manner and order. You know Prophets infallibly guided in what they spake, were not alway infallibly guided in their sayings, but therein might erre. Again, all things are not revealed to one, God raised up many Prophets then, and what was not revealed to one was revealed to another. So that it might please the Lord that Paul (who had the spirit of Prophecy more then they all) should have this among other things left to him, viz. to give directions to the other Prophets, as to the manner and order of Prophecying.

Answer 2.

Answer 3.

3. This direction might be given by Paul (perhaps) not so much for their sakes who were true Prophets ('tis like they would have kept to this order though Paul had never prescribed it) but rather because of some that might pretend a spirit of Prophecy, when not inspired by God; and so bring in disorder and confusion into the Church: this seems to be intimated, vers. 37.

But

But he hath yet one reason more which lies in page 87. in these words.

Praying, and Prophecyng are put together
1 Cor. 11. 5. *was it extraordinary Praying too, I wonder that is left out.*

The P. G.
Routed.

Answer.

I answer; I will put in that too for his Learning, and prove there was an extraordinary gift of praying then, as well as an extraordinary gift of Prophecyng. And indeed 'tis strange, a man that pretends to so much acquaintance with Scripture as he does, should never read of an extraordinary gift of praying, yea and singing too among the Corinthians: Pray read 1 Cor. 14. 14, 15. *For if I pray in an unknowne tongue, my spirit prayeth, but mine understanding is unfruitfull, &c.* What think you of this? is not here extraordinary praying? You may conjecture how these men read Scripture, if they did not rather strive to bring Scripture to their opinions, then their opinions to Scripture: these plain things could not be hid from them.

You have had an account of the Reasons he gives to prove the gift of Prophecie to be ordinary, and as he says proper to all the Saints: you shall have as many of mine to prove the contrary.

My first Reason is, because it is joyned *Reas. 1.*
in 1 Cor. 14. with gifts onely extraordinary. Observe, that in this whole Chapter there are no gifts spoken of, but such as are extraordinary, as speaking in strange languages, and interpretation of tongues, both which all acknowledge to be extraordinary: as for the first [strange languages] they were used three wayes; in preaching, praying, and singing; all these extraordinary, and the Apostle puts in Prophecy among these, and discourses of all promiscuously, as gifts of the same kind, only differing in degrees of excellency, and yet shall we conceive that Prophecy is ordinary, when all the rest that are intermixed in discourse with it, are extraordinary? Sure 'tis very unlikely.

Another paralel place is Ephes. 4. 11. where we find Proppets are set betweene two extraordinary officers, Apostles and Evangelists. He gave some Apostles, some Prophets, some Evangelists, &c. Are Apostles and Evangelists extraordinary? and yet Prophets (placed in order betweene them) ordinary? he must be a very easie and tractible soul that can beleieve it. But to this he answers somewhat, page 81. and 84. And what is it? Why, least

1. 70. 7

you should think that Prophets were extraordinary, because joyned with Apostles and files that were so; he sayes, that Apostles were not extraordinary neither. (As for Evangelists, he ha's nothing to say to them.) Ah alas! what is it that a man will not say to help a bad cause? Apostles were no Extraordinary officers, he thinks, if he put a good face upon it, 'twill passe.

But what is his Reason? you have page 84. Apostles (sayes he) signifies sent. O profound reasoning! Therefore all that are sent are Apostles. And may not I say as well as he. Angels signifies Messengers. There all Messengers are Angels. The Prophets of old were called *Seers*, which signifies Seers, or seeing. Therefore all that see are Prophets. I confesse this way they may be Prophets, if they have not lost their eyes. But if any man should argue thus, would you not laugh at him? Would you answer him? true, all that See as the Prophets did, Divine and extraordinary visions, are indeed Prophets. Why so? I answer this man, that all that are Sent, the Apostles were, by extraordinary revelations, and by an immediate call from God, and are guided to speak infallibly.

they were, are *Apostles*, and none else: and such I hope will be acknowledged to be extraordinary persons; by all that are not extraordinary stupid.

But he sayes, *Apostles* are men sent to gather Churches, or to gather Saints, as his words are: why then, all that are sent to gather Churches, are *Apostles*. What will he say of the *seventy Disciples*, the *scattered Brethren*, were not they sent to gather Saints? Or were they therefore all *Apostles*? I am sure he argues very weakly, page 70. That they were not *Apostles*. Ah what confusion is here? they were *Apostles*, and they were not *Apostles*: any thing for a shift.

I would not so particularly discover his weaknesse, and absurdity, but that he deceives many with the opinion of much knowledge, when alas you may see he appears as very an *Ignoramus*, as ever, I think, was read in print.

My second Reason is, because this word *Prophet* has been alwayes used to signify a person extraordinarily inspired by God, when taken in a good sense; and to signify a *Diviner*, or a man of a familiar spirit, when taken in a bad sense. I might bring at least an hundred Texts to prove this, if 'twere needfull: but, be-
cause

Reas. 2.

cause he sayes Prophets under the Gospell were not such as they were that were under the Law. I shall onely bring some Scriptures out of the New Testament, to prove that the Prophets were such too. As for *Agabus*, *Act. 11. 27.* he acknowledges he was extraordinary, because he foretold things to come. But what was he say to *Zecharias*, *Luke 1. 22. 67.* *Ananias*, *Act. 9. 10.* *Cornelius*, *Act. 10.* *Peter*, *Act. 10. 10. 19.* *Paul*, *2 Cor. 12. &c. Act. 9.* The Disciples mentioned *Acts 19. 6.* Were not all these Prophets by extraordinary Vision and Inspiration? Doe not the Texts before mentioned make it plaine? I could give more instances, as in the Prophets that were at *Antioch*, to whom also God did speak immediately, *Acts 13. 1, 2.*

Now if all these Prophets (which more then we read of in all the New Testament beside) were extraordinarily inspired, and there be no reason in Scripture why we should question the like of the rest; I hope we may conclude the Prophets even in the Gospel dayes, were extraordinary also; and by consequence that those in *1 Cor. 14. Ephes. 4. 11.* were not ordinary, but such as the rest before mentioned.

Will any man (unlesse one that hath prostituted his soul to Novelty) presume to interpret a Scripture expression in one or two places diversly, from the constant acception of the same in all other places of Scripture where it is used, without any forcible reason? I beleive this consequence will hold, and appeare necessary. *Prophet* is constantly used in Scripture, to signifie one extraordinarily inspired and gifted to teach; and there is no good reason why it may not signifie the same in 1 Cor. 14. Ephes. 4. 11. &c. Therefore it signifies one extraordinarily inspired in those places also.

That the word *Prophet* is constantly used in Scripture to signifie one extraordinarily inspired, &c. I proved even now.

Whether any good reason be given why it should not signifie so in 1 Cor. 14. &c. as well as in other places, you may judge by my answer to his reasons before; if not, then you easily find the consequence that will follow, viz. That the word *Prophet* as used in 1 Cor. 14. &c. doth signifie one extraordinarily inspired to teach, not an ordinarily gifted brother, as the P. G. Routed would have it.

My,

Reas. 3.

My third Argument followes.

If the gift or spirit of Prophecy given out to the New Testament Prophets, be a fulfilling of that promise, Joel 2. 28. then it is extraordinary, for that promise speaks of extraordinary gifts, as appears by the plaine words thereof.

But the gift or spirit of Prophecy given out to the New Testament Prophets, is a fulfilling of that promise, Therefore it is extraordinary.

All that I have to prove is the second Proposition, That the gift of Prophecy given out to the Prophets mentioned in the New Testament, is a fulfilling of that promise, Joel 2. And if any man doubt of this, let him look into Acts 2. 16, 17. where the extraordinary gifts poured out on the Apostle there, are said in expresse termes to be a fulfilling of that promise. Now that could be a fulfilling of it onely in part; for the promise sayes, Your sons and your daughters shall Prophecy and see Visions, &c. Which can have relation to no other but the Prophets, both Men and Women, that were in the Church of Antioch, Acts 13. 1. And the Church of Corinth, & other Churches in those dayes. Therefore they were extraordinary Prophets.

In the fourth place I argue thus.

If Prophecyng be set downe by the Apostle as distinct from ordinary teaching, then it is not the same with it, and so ordinary as that is. *Reas. 4.*

But Prophecyng is set downe by the Apostle, as distinct from ordinary teaching, in *Rom. 12. 6, 7, 8.*

Therefore prophecyng is not ordinary, and the same with ordinary teaching.

There is nothing in this Argument that I can see needs any further proof.

Fifthly, It appears that this gift of prophecy was not ordinary, and (as he says) *proper to all the Saints*, upon this reason, because the gift of prophecy was given to others beside the Saints, therefore not proper to them. Some had the gift of prophecy that had no saving grace in them, as you may gather from *1 Cor. 13. 1, 2. Mat. 7. 22. John 11. 50, 51.* Now that which is given to others beside Saints, is not proper to Saints. Neither can the spirit or gift of prophesie be the *experimentall knowledge of Christ* (as he says) so as that every one that ha's experience of Christ, and can speak of it, is a Prophet: because some you see, had indeed the gift of Prophecie, that never had any spirituall experience of Christ in their lives. *I These*

These are mine Arguments to prove that the gift of prophecy is extraordinary; I could add more but that there is no need, the thing is so plaine.

Now you may see what is become of his strong *Bulwarke*, which he sayes, *all our wisdom cannot undermine*, page 79. 'Tis onely a Castle in the air, and so I leave it. Onely take notice, that I having sufficiently proved that the gift of Prophecy, and the Prophets spoken of in the New Testament, were extraordinary, and spake by Vision, and inspiration; it followes, that all he brings to defend the preaching of gifted brethren, from the liberty of prophecying, is nothing to the purpose; unlesse his gifted Brethren have extraordinary Visions, or Inspirations, as the Prophets then had.

I thinke I have now level'd all his strong holds with the ground, and thou wilt not meet with any thing spoken to by him Argumentatively, but hath a sufficient answer in what I have writ. Some imputations, reproaches, slanders, railings, going along almost in every leaf, I shall leave to thy charity to confute, desiring in quietnesse to passe them over.

And although there be enough Arguments unanswerably to prove the unlawfulness

lawfulnesse of private-gifted-christians preaching, among those 20 laid downe by Mr Hall in his *Pulpit Guard*: Yet shall I cast in my mite after, consisting onely of four Arguments, and those but very briefly touched upon.

Same additionall Arguments, proving that all Gifted Brethren may not Preach, viz. as Gifted Brethren, not being appointed unto the Office, &c.

The First Argument.

Arg. 1.

IF God hath not appointed and ordained that all gifted brethren should live of the Gospel, then all gifted brethren may not Preach the Gospel.

But God hath not ordained that all gifted brethren should live of the Gospel.

Therefore all gifted brethren may not Preach the Gospel.

The consequence of my first proposition (which is that that I suppose will be denied) I prove by a plaine Scripture, 1 Cor. 9. 14. where 'tis said, *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* The words need no Paraphrase. God hath ordained

that all those that Preach the Gospel, should be maintained that way: if you may be publique Preachers, you may challenge a maintenance too: God ha's ordained you should have it for Preaching, 'tis evident in the Text.

But now as to the second proposition, that God ha's not ordained that all gifted Brethren should live of the Gospel, that is, by a maintenance given them for Preaching of the Gospel; I think it will not be denied. For if so be that a maintenance is to be given to all such, then it must be provided by some body or other: now I would faine know by whom. All Christians by his confession are gifted more or lesse to teach, now from whom should their maintenance rise, if but the greatest part of them should turn Preachers? Oh see this *Babel* and abhor it for shame: God does not ordaine things impossible.

Arg. 2.

The Second Argument.

If to Preach publicly be to exercise authority over others, then none may Preach publicly but such as have Ministeriall authority: which is not without the office.

But to Preach publicly is to exercise

cise Authority. Therefore, &c.

The first proposition is undeniable.

The second I prove by another plaine Scripture, 1 Tim. 2. 12. where Women are forbidden to teach publicly, because they may not *usurp authority over the Man*: Intimating, that to teach is to exercise Authority over those that are taught.

If any should reply against the last clause of the first proposition, that the gift bestowed by God gives authority to the person, though the office be wanting. I answer, if the gift without the Office could give authority, then womens gifts would give them Authority too over the man; but that's not so: therefore, &c. And here by the way you may take notice of another ground for the distinction between publique and private Teaching. Private teaching is no exercising of Authority, for women might doe that (as was proved formerly) who yet might not exercise Authority: Yea, and for a Christian to give private admonition, advice, or reproof, to his brother, is no usurping of Authority over him. But publique Preaching (as you see) is to exercise Authority.

13. The

The Third Argument.

Arg. 3.

If there be power in the Church to keep of Wolves, i. e. false Teachers from the Sheep, then all that conceive they are gited, may not Preach till they are approved by such as have power in the Church. But the antecedent is undeniable.

Therefore the consequent is so too.

The connexion of the antecedent and consequent is unquestionable, for if men may Preach without being approved first by such as have power in the Church, then (though they should be Wolves) the Church have no power to keep them off. But they have power to keep such off; read Revel. 2. 20.

The Fourth Argument.

Arg. 4.

If to appoint unto the office of a Minister, and to the work of a Minister, be all one, then no man is appointed unto the work of a Minister (viz. Preaching) but he that is appointed to the office.

But to appoint to the office of a Minister, and to the worke of a Minister, is all one.

Therefore no man is appointed unto the work of a Minister (viz. Preaching) but he that is appointed to the office.

The

The first proposition he that ha's Col-
liers impudence twice over cannot well
question.

The second I shall prove by shewing
you what it is to be appointed or ordain-
ed to the office of a Minister. And me
thinks this should be no very hard thing
to understand, except unto such as are
not willing to see. He, you know, is said
to be appointed to such or such an office,
who is (by such as have power) entrus-
ted with, or commanded to the worke
thereto belonging. So to be put into the
Office of a Constable, is onely to be ap-
pointed (by such as have power) to do
the work of a Constable. And so it is in
other offices. Now even so to be appoint-
ed to the Office of a Minister, is to be en-
trusted with, and sent forth to the work
of a Minister, by such as have power to
doe the same. So that you see to be ap-
pointed to the work, and to the office of
a Minister, is the same: And therefore
his distinction of *Preachers by office*, and
Preachers by gift, without the office,
(made use of so often by him) is meer
non-sence.

Now the power of sending forth men
to the work of the Ministry, is in God a-
lone, by Jesus Christ. And he does the

same, either *immediately*, by himselfe, viz. by Visions and extraordinary inspirations, and revelations : or *mediately*, by those that have power in the Church. If therefore his gifted brethren be appointed to the work of the Ministry, neither *immediately* by God himselfe, as before by extraordinary Vision, &c. as were the Prophets and apostles : nor *mediately*, by such as have power in the Church, then they have nothing to doe with the said work : but if they put themselves upon the same, that is verified in them that is spoken by the Prophet, *They run, but I sent them not, &c.*

If this be not plaine enough, 'tis because there is no light in thee ; or if any, yet covered over with such a thick vail (I am afraid) of pride, or prejudice, as a divine power onely can remove. If thou see not this truth, all that I can doe more, is but to mourne in secret for thy blindness.

I have done with this Question.

His

His Seventh Error.

That Humane Learning is no way necessary unto a Minister of the Gospel, but that a man may Expound, and open the difficulties of Scripture, stop the mouths of Gain-sayers, &c. as well without it as with it,

His he contends flily for in page 38, 39, 41. Saying,

The Power of the Spirit of Christ in Saints, is sufficient to make men able to divide the word aright, to convince Gain-sayers, to finde out the fullnesse and emphasis of the Originall, &c.

The P. G.
Routed.

Now that you may not be deceived by his ambiguous termes, nor mistake me in what I shall say, take a little direction along with you, for I love not to walk in the clouds of doubtfull expressions, as he does, whose designe is to cheat you.

Answer.

I doe not question but the spirit of Christ is sufficient to doe as he sayes, if he pleased, for besides that he is Omnipotent, we have examples in Scripture shewing

ing that he hath immediately supplied the want of humane Learning, by extraordinary gifts of Tongues, and interpretation of tongues. But the question is not, whether the spirit be sufficient, but, whether a Christian (by the spirit, as now it works in the Saints) may be sufficient unto these things, being not furnished in some measure with skill in the languages, &c.

2. The Question is not, whether or no the maine and principall Doctrine of the Scriptures be so plainly laid downe as that a Christian may attaine unto the knowledge of the same without *Humane learning*, that is granted if he have a *Translation* (which cannot be but by the help of some that are learned) he may.

But the Question is, whether the emphasis and fullnesse of particular Scriptures can be found out, and the difficulties of dark places opened, without these outward helps; or rather, whether a spirituall Christian, furnished with the additionall help of *Learning*, cannot bring forth more of the sence and meaning of Scripture, and give a better accompt of the same, then another that has not *Learning*; if he can (which is that which we affirme) then *Humane Learning* is requisite

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quisite unto one that will be a publique Preacher, and Expounder of Scripture: Though not absolutely necessary, so as that where no learned men are, none may be Preachers: yet by a necessity of expediency, so as that such as are learned onely are to be chosen to that work, if there be enough to be had. *Learning* is not necessary to make a Minister, but to make a Minister compleat.

If you object (as he does) that the *Apostles, &c. were not learned, yet compleat Ministers.*

I answer; The Lord supplied in them the want of *Humane acquired Learning*, with the extraordinary gift of Tongues, and Interpretation of Tongues: 'Tis true, he found them unlearned, but he would not leave them so, when they were to be his Ministers. If you consider this well, it will make most against him of any thing else. For, Observe it, God would not have those that are imployed by him in such a great work as the Ministry of the Gospel is, to be destitute of *Learning*, no not *Humane*: for so was that which they had in a sence, differing nothing from the gift of Tongues, and Interpretation of Tongues, that now is among us, but in this, that the one was immediately

ately inspired, the other acquired by industry, and study: both humane in this respect, because conversant about that which is humane, viz. The Languages of severall Nations. God saw it fit then that they should not be without this part of Humane Learning, he saw it to be requisite to compleat them for their worke, therefore much more is it requisite now.

You have the state of the Question, and we think the very stating of it makes the matter so plaine and out of doubt, that little needs to be spoken more to clear the same; for I think there is no man (that hath any ingenuity in him) but will acknowledge, that a spirituall Christian that hath the help of humane Learning, is able to unfold more of Scriptures, and do better to the clearing of the same, then another that hath not learning. But least any man should be so absurd as to think otherwise (as *The P. G. Routed* does) I shall give a few instances for the prooffe of the same among many more that might be brought.

Some

Some SCRIPTURES and Scripture-Expressions, a good account of which cannot be given, without the help of Humane Learning.

THe P. G. Routed could not tell you that *Αποστολος*, an Apostle, signifies one sent (to clear a Scripture he speaks to from mistake, as he conceives) without looking into the Original, either with his own eyes or some other mans. For I take it for granted that he will not say he knew *Αποστολος* did signifie one sent, by inspiration. *Ex ore suo, &c.* Out of his owne mouth shall be be condemned.

2. You cannot give any reason why Christ should say to Peter, *Thou art Peter, and upon this Rock will I build my Church*: unlesse you be acquainted with the Original, and so see the affinity (in sound) of those two words, *Petros, Peter, and Petra, a Rock*, which Christ had respect to in that speech.

3. You can give no reason why, nor discover the mystery that lies in this, that Our Mediatour is called Christ Jesus, *Messias, &c.* because without the Original

Lan-

Languages, you know not what these names doe signifie.

4. In the 2 *Tim.* 3. 5. mention is made of some having a FORM of godlinesse, but denying the power of it. And in *Phil.* 2. 6. 'tis said of Christ, that he was in the FORM of God, &c. Why may not one that denies the Divinity of Christ, say, the meaning of the latter Text is onely, that Christ was in the outward appearance of God, seeing that in the former place the word FORM signifies onely the outward shew and appearance? How can you withstand this Interpretation, unlesse you know that (though our English word be the same in both places, yet) the word used in the Originall in the former Scripture signifies onely the * outward shew or appearance; that used in the latter signifies the † essentiall forme of a thing.

5. How can any man give a rationall account of the meaning of that which we read, *Rom.* 5. 7, 8. unlesse he be in some measure acquainted with the Jewish Antiquities? where we are given to understand, that the Body of the Jewish people were distinguished into three sorts. The ^a *Chasidim*, i. e. Good men. The ^b *Tsadiķim*, i. e. just or righteous men. And the

* מִצְפָּא
† מִצְפָּא.

חֲסִידִים
יִשְׂרָאֵל
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the *Resebangim*, i. e. wicked or ungodly men, to which the Apostle ha's respect.

6. How will a gifted Brother without Learning clear the difficulty that lies in that which is written in *Matth. 1. 23.* compared with *Luke 2. 21*? In the former place it is said (according to the Prophecy of the Prophet, *Isa. 7. 14.*) That *Christs Name should be called Emmanuel*: And in the latter place 'tis clear, that at his Circumcision, when he came to be named, he was Named *Jesus*. There is no salving of this seeming opposition, but by being acquainted with the Hebraisme in the former place: for according to the Hebrews manner of speaking, to be called signifies to be: and so it will consist well enough with what is written in the latter Text. For he was to be named by the name *Jesus*, and he was to be *Emmanuel*, i. e. *God with us*.

An hundred more such instances might I give you both in the Old and New Testament, of such Scriptures as you cannot give a clear account of, but by the help of Learning, or by the help of such as are Learned. But I think this is enough to demonstrate his ignorance in saying, (without any reason, or any answer to what

what is urged against him) that there is no use of Learning to the unfolding and clearing of Scripture, though I should say no more.

But there is yet one thing besides, which I cannot passe over, page 41. speaking against the needfullnesse of humane Learning, he quarrels with his Adversary for using the word *Holy Ghost*, asking deridingly of him, whether there be any such word in all the Scripture.

The P. G.
Routed.

Ans.

I know not what Scripture this man hath got, but in that which we account Scripture, the word is used neere a hundred times, even in the New Testament.

But 2. It may be that he hath heard that the words in the Originall [*ἅγιος πνεῦμα*] signifie *Holy Spirit*. And how came he to know that, but by the help of Humane Learning? Though he hath little reason to except against the English translation of those words. (*Ghost* and *Spirit* being all one, onely it may be the one a word more obsolete and out of use than the other) yet if it be true what his exception implies, that the English Translation is not exact in all points, then sure there is need of Humane Learning to perfect it. For we had not the English

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Translation at first without the help of the Learning of the Translators, nor can we have it mended but by the labour and help of such as are Learned, that can look into the Original. And if so, is not Humane Learning necessary to an Expofitor of Scripture?

There needs a wiser man by far then I am to reconcile this man to himselfe. He quarrels with Translations as imperfect, and yet holds there is no need of Learning to rectifie them.

But I have yet somewhat more to say before I leave this Question. Seing the designe of such men (as the *P. G. Routed*) is to deceive the simple with fair pretences to the honour of Christ, and the Spirit, and to make them beleve that others (that oppose their corruptions) doe strive to diminish and darken the glory of the operation of the Spirit of Christ in his Saints, that they may set up somewhat that is humane in the room of the same. I shall lay downe three or four Conclusions or Notes, to give you some light in this thing, that you may know *What is the work of the Spirit in revealing Truth to, or in the Saints. And How outward Humane helps to finde out the sence of Scripture are consistent with, and subservient to the same.*

1. I grant it to be an unquestionable truth, that no man is able without the sweet and gracious operation of the spirit of truth, *savingly* to understand and imbrace the mysteries of truth that are revealed in the Scriptures. *The naturall man* (sayes the Apostle, 1 Cor. 2. 14.) *receiveth not the things of the Spirit of God, for they are foolishnesse unto him; neither can he know them because they are spiritually discerned.* That is, he cannot know them effectually, *savingly*, he cannot know them as the spirituall man does, whose mind and heart is renewed through grace. However,

2. There is not any Scripture understood by spirituall Christians, the true Grammaticall sence of which, a man that hath not the Spirit of Christ may not attaine unto, by those outward helps that are afforded to him. A *notional* knowledge of the sence of Scripture, is common to naturall, as well as spirituall men. Else knowledge were an infallible Character of grace; which no body, I suppose, will affirme. So that,

3. (Observe it) That most blessed and heavenly work that the Lord Jesus hath to doe by his Spirit, in his Saints, is not so much to discover the Grammatical sence

of Scripture (which may be found out by such as live much below Christ) as to bring home the sence of Scripture close to the heart, and to enlighten the mind to see the beauty and goodnesse of that truth, that swims only in the brains of Naturall men. The work of the Spirit is to engrave truth upon the heart, to make our knowledge *effectuall, practicall, and experimentall*. Ah alas ! many (I am afraid) are carried very high in the air of sublime Angelicall Notions, upon the wings of such a *knowledge* as the Apottle sayes, *puffeth up*, who are all the while strangers to this worke of the Spirit, which is not to fill mens heads, but their hearts, with the truth.

'Tis much to be suspected, that such as would make you beleeve that the work of the Spirit of grace, is to discover the sence of Scripture, have never yet felt this saving work on their hearts. The Spirits work is not so low, and ordinary. If it were as these men would have it, why, then the work of the Spirit were only to make *Notionists*. Ah ! let not Christians be deceived ; *knowledge puffeth up, 'tis love edifies*.

Scripture is sufficient to discover its owne sence to all men diligently impro-

ving the outward helps afforded by God (though a sanctified and saving knowledge of the same, be communicated to none but through the Spirit) otherwise Scripture were no perfect rule, yea indeed no rule at all: For what is a Book or Writing, without its meaning? 'Tis not the words or expressions, but the sence of Scripture that is mans rule: if that be not visible, we have no visible rule, yea and if the Scriptures be given out in such termes and expressions, as do not discover their owne meaning, what are they? or of what use? Besides, if they doe not declare their owne meaning, but every one must fetch it from an immediate work of the spirit, what were this but to make the Scripture a Nose of Wax (as the Papists speake) pliable to any sence that the darknesse and vanity of mens minds will put upon it?

Surely, he that denies a sufficiency in Scripture to clear its owne meaning to one that uses the outward means to that end afforded, denies Scripture to be any rule at all.

But to make this plaine, suppose a Question arise about the sence or meaning of a particular Text; one sayes this is the meaning, another that: which way will

will you go to decide the controversie? Will you goe to the revelation of the Spirit in you? Or to the letter of Scripture, arguing from the proper signification and use of such words and expressions, as are in the Text disputed of? If you have recourse to the supposed revelation of the Spirit of Christ in you, why then the Scripture is not your rule: and how will you follow the Apostles advice, which is *To try the spirits, &c*? If you have recourse to the letter of Scripture, and argue from it, then Scripture ha's sufficient in it to make out its owne sence.

Scripture, 'tis true, contains in it an heavenly mystery, that is hid from the wise and prudent. But what is the reason 'tis hid? Paul will tell you in 2 Cor. 4. 3, 4. *If our Gospel be hid, 'tis hid to them that are lost. In whom the God of this world hath blinded the minds of them which beleve not, &c.* Mark the ground of this, that the Gospel is hid, is because they are blinded through unbeliefe. The Devil ruling in naturall men by sin and corruption, doth hinder them from giving hearty welcome unto the Truth. Questionlesse the most of those that heard Pauls Preaching, knew what he meant in his Sermons: and yet the Gospel was hid to many of them:

how so? why, they beleeved not: Their understandings and affections did not close in with those heavenly mysteries of Gods love which he did discover, so as to assent unto the reality of what was Taught, and to love, and delight in the same. The Gospel is as a sealed Book to naturall men, because of the corruption that is in the heart, and in the mind, from whence it comes to passe that they cannot see the reality, beauty, and goodnesse of Scripture discoveries; 'tis not because there is not plainnesse enough in Scripture expressions, or because the Ministers of the Gospel do not speak plaine enough when they Preach Christ to them, but because through corruption their minds are averse from assenting to, and closing with the Truth,

Now you must know that the work of the Spirit is to heale the understanding, and to sanctifie and change the heart, and to make it pliable to the Truth; yea, and to stir up the whole man withall, unto a more diligent use of meanes of knowledge: Thus the Spirit of Christ brings in truth unto the soul, and that so as it dwells and becomes fruitful in the heart, and in the conversation. This is a step higher then the quaintest Notionists of

our

our times desire to be brought. If Truth were thus revealed in them, they would be more humble, more peaceable, more meek, then now they shew themselves.

In short, I know not any truth in Scripture which a true Christian hath an effectuell and practicall knowledge of by the Spirit, but a naturall man may know the same, onely his heart is not sanctified through the Truth. Truth is not in him in power. The work of the spirit is to bring that into the heart, which by outward means and helps, may be brought into the head.

Now then 4th. I honour I admire, I prize this blessed work of Jesus Christ, by his Spirit in his Saints, revealing Truth in them. But this no way opposes the expediency and needfullnesse of outward helps, to bring men to the knowledge of truth, which is that I plead for. The Spirit is pleased to make use of them, not that it selfe needs them, but because we need them.

The Spirit can communicate truth to souls without reading, hearing, meditation, &c. and yet seeing the Lord hath declared that he hath appointed these as the means that he will onely (in an ordinary way) make effectuell to the en-

lightning of the soul; I hope 'tis no dishonour to the Spirit of truth to say, that without these men cannot come to the knowledge of the Truth. Even so, the Spirit can by *Extaticall Revelations*, or an *immediate inspiration*, give in truth unto the Preachers of the Gospel now, as he did to the Prophets, and Pen-men of Scripture of old; but because (as has been proved in confutation of the fourth Error) God does not now reveal himselfe to any after that manner, the Scripture rule being perfected; I hope it takes nothing from the honour of the Spirit to say, that the outward help of Learning, &c. is expedient, and needfull for a Minister of the Gospel; and that Scripture cannot be well opened and cleared without it.

Alas! these men are mistaken of the work of the Spirit, one part of which is (as I hinted before) to stir up souls unto a faithfull, diligent use of the outward means afforded for to lead them unto the knowledge of his mind in the word. The work of the Spirit is to stir up private Christians to make use of the means they have, as Reading, Hearing, &c. And to stir up Ministers to make use of their helps, and to bring in to the service of
Jesus

Jesus Christ in this great work of the Ministry, all that knowledge both divine and humane, which they can attain unto. Not, as these men would have it, to cast away as uselesse all outward helps, and sit still, waiting when knowledge will drop into their mouths, without any use of meanes.

But you may smell what these men drive at.

1. They are loath that any sort of men should be thought to have any thing more then themselves.

2. They would faine have their owne spirits or phancies to be the judge of the sence of Scripture, that so their glosses on the same may goe for currant, though they have no affinity at all with the true Grammaticall sence, and then his Exposition shall be best, that ha's most boldnesse and confidence in asserting it.

Oh the wantonnesse and vanity of a proud heart! Let Christians take heed.

I have spoken I suppose sufficiently to this matter.

Whereas he sayes, *The Spirit of Christ is The P. G.* enough to make men able Disputants, such as Routed. can convince gain-sayers.

1. You may see how true it is by himselfe, who pretends to more gifts of the Spirit Answ.

Spirit then ordinary: If he can dispute no better then he writes, I undertake that the meanest of the Romish Emularies will easily argue him out of all his Religion.

2. How evident is it to every mans experience, that there are thousands of precious soules that have the truth so deeply engraven upon their hearts, that all the powers of darknesse cannot take it from them; and, yet are not able to maintaine it in dispute against cunning opposers. Of which number was that Martyr that said, *I can die for Christ, though I cannot dispute for him.*

But let this suffice you in short as a defence of Humane Learning so much slighted.

I confesse 'tis but a very small portion of it (in comparison of many of my Brethren) that I ever attained to, being soon taken off from the University, by the breaking forth of our Civil Wars. But as for that little which I have, I may say of it as *Luther* did of his skill in the Hebrew Language, *I would not change it for all the riches in the World.* Neither indeed should I know what to doe in the Ministry without it. Though withall I must professe too that God ha's been very gracious to me (I must speak it to his praise)

praise) in blessing mine endeavours very much upon the little flock I have. Unto which blessing especially, I must attribute that sufficiency I have unto my Ministeriall duties.

'Tis said, *Learning* ha's never any adversary to withstand it, but *Ignorance*: I have so much learning as makes me see the worth and usefullnesse of Learning. And truly my experience of the same enforces me to speak upon this subject (among other things) which I know the squeamish stomachs of many will not relish very well: However I shall take comfort in this, that I have done my duty.

His Eighth Error.

*That the Ministry of ENGLAND
is Antichristian.*

THis lies in the end of his Book, and I beleeve to perswade men of this, is his end: First in his intention, though last in execution. His designe is not so much to make more Preachers, as to vilifie those that are already as *Antichristian*, and no Ministers.

'Tis an heavy charge this that he brings in,

in, not against some, but all Ministers: I shall examine the strength of what he urgeth to make it good.

That which he speaks is either in answer to what is pleaded on their behalfs by his Adversary: or else something that he urgeth against them. I shall give you mine answer to every thing in its order, so as that you shall easily perceive that what he writes is groundless either on pittifull ignorance, or else on certain slanderous, reproachfull, uncharitable calumnies, springing out of his unsanctified, malicious spirit, in which he cannot expect to be believed by any, but such as have made ship-wrack of love and godlinesse, as he himselfe (I am much afraid) ha's.

Mr *Hall* in his Book ha's six Arguments to prove that the Ministers of *England* are not Antichristian: before I take off his answers to these Arguments, I shall reply to somewhat that he ha's to say against something that Mr *Hall* speaks in Answer to an Objection, to this purpose.

“ The Authority of a Minister doth
 “ not depend on the persons Ordaining,
 “ but principally on Christs inward call,
 “ discerned by gifts, &c. We have our
 “ Ordination from Christ, by Bishops,
 “ and Presbyters, &c. To

To this he gives answer in these words.

You your selves have concluded the Bishops *The P. G.*
Antichristian in their calling, and is yours Routed.
Christian? A Riddle.

Did ever any of those that have plead-
 ed against the usurped power of Bishops,
 say that Bishops are Antichristian simply
 considered? We all say their Lordly power
 which they assumed to themselves over
 other Ministers, was Antichristian, not
 the Calling of Bishops consider it simply,
 as it signifies no other then the calling of
 a * Pastour or Elder. He might know if
 he were not willfully blind, that those
 that have pleaded against the Lordly
 power of Bishops, have constantly affir-
 med, that the calling and office of a Bi-
 shop, and a Pastour, or Elder, are one and
 the same, and so that Power which they
 usurped over their Brethren, was Anti-
 christian, and nothing else.

Reply.

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But secondly, he adds,

The outward calling you have from them, and *The P. G.*
 can they give you that they have not them- *Routed.*
 selves? A Paradox.

He should have proved that the Bishops *Reply.*
 had not the outward calling of Ministers.
 Though Christ never called them to that
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superintendency over their fellow-Ministers, which they took to themselves, yet he called many of them to the office of Ministers, and in that respect they might ordaine and approve others to that office. This he ha's nothing to say to, unlesse a confident dictate in the next page in answer to this. That Bishops were Ministers, and Ordained, not as Lord Bishops, but as *Presbyters*: To this he sayes,

*The P. G.
Routed.*

You juggle with the businesse, &c. Who knowes not that not long since the name of Presbyter was a stranger among us, and to your selves too?

Reply.

Who knowes not? There is no man that is not as blind and ignorant as *The P. G. Routed* is, but knows that the name of *Presbyter* was ever as frequent among men of knowledge, as that of *Bishop*, and knowne to be the name of Ministers of the Gospel, and so used, though his ignorance makes him so bold as to say, we were strangers to it. Hardly any that have written of the Ministry, but have used this name or title more or lesse, to signifie Ministers in office.

So that we doe not new name *Bishops* in calling them *Presbyters* (as he affirms) we give them their old name which they had

had before ever Lord Bishops were known.

'Tis knowne that in former ages of the Church, a Bishop was onely as the Chairman of the Eldership, not having any power over the rest. Now as such (not in respect of the additionall power, which by favour of Princes they got into) did they ordaine our Ministers. This is no juggling (I hope) but plaine enough for any to understand.

Whereas he sayes, *Why is not Episcopos in good Scripture, as ancient, as honourable, as Presbyteros, an Elder?*

I answer, who sayes but it is? Therefore we allow both the name and office of a Bishop, as he is, the same with a Preaching Elder. But this he suggesteth to perswade his unwary Reader, that our Ministers do deny that they were Ordained by Bishops as Bishops; when as 'tis only denied that they were ordained by them as Lord Bishops. If this be not a cheating trick to deceive the weak, let any man judge. But he adds,

If they were Ministers and so ordained you, you have done ill to Preach them downe as Antichristian. And so to lay them aside as no Ministers.

Who ever did so, unlesse such rash spirits

Dr. Hall
Dr. Usher
& others

The P. G.
Routed.

Ans.

The P. G.
Routed.

Ans.

* Dr. Hall,
Dr. Usher,
& others.

The P. of
Rome.

John

The P. of
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John

sies as himselfe? Is it not knowne that those that were faithfull and godly among them, have been, and still are looked upon as Ministers? And do Preach Christ (and that too by appointment of Authority) in this Nation. I am sure they did not long since * and if not dead do yet; and yet see how impudently he vaunts upon this account [Where is your call from them now?] Notwithstanding his confidence, those Bishops that were godly were never denied to be true Ministers, though they were justly spoken against in respect of their usurped power. They sinned in taking that power to themselves that Christ never gave them, but that did not make void that ministeriall power which they had from Christ, by vertue of which, they ordained and appointed other Ministers.

Whereas 'tis moreover urged against him, That the Power of the Presbyterie is onely Ministeriall, whereby it testifies, declares, and approves of those whom God approves and calls. This, I perceive by his answer he doth not understand, and therefore I shall help him a little according to my apprehension of it, because indeed it makes very much to the clearing of this Question. Wherefore take notice,

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notice, that the Presbytery doe not give the Ministers authority to him: That is from God, who appoints officers in his Church for the edification, and comfort thereof. The Presbytery do only testifie and declare (after they have proved and examined) that such and such are approved and called of God: that so they may be Ministers and in authority unto the Church, and may give themselves to the work of the Ministry with more freedom, having such a Seal to their Mission. Now it being so, that the *authority and office* descends to our Ministers from Christ, and their Ordination by the Presbytery, is but *their* Ministeriall testifying to the same; if that which is testified of our Ministers be reall, and true (that is, if they be men that have an inward call from Christ) the corruption of those that did approve and testifie, cannot at all make void their office. So that those that are really gifted, and are faithfull among our Ministers (for I plead only for such) are true Ministers of Christ, notwithstanding some spots of Antichristianisme (if you will call it so) not then discovered to them, did stick upon those that did testifie, declare, and appoint them to be Ministers. For that blemish

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which

which stuck on the Ordainers, could no way redound to them that were Ordained, any further then they did approve the same in them; and therefore now can redound nothing at all to such as have condemned, and publiquely declared against the same, as our faithfull Ministers have done.

This is a thing of speciall note as to the clearing of the controversie in hand; and though Mr *Hall* gives a sufficient hint of it, yet *The P. G. Routed* passes it over as though he understood it not, when indeed I rather think 'tis because he could not tell what to say to it.

Onely you may find some of the froth of his unsanctified spirit swimming on the top of the 98th page, which you must take as his answer in these words.

*The P. G.
Routed.*

If in some pride, covetousnesse, ignorance, malice, treachery, bloodthirstinesse, &c. in others, loosnesse of life, prophanenesse, drunkennesse, whoring, &c. may delare men to be called of God: You (speaking of the Ministers of England) have so much to say for your selves as any people in the World.

Answ.

This is to perswade, and make the world beleeve that our Ministers have no inward

inward call from God. But how notoriously false, and unchristian hell-borne a scandall this is (as applied by him) I leave to any modest Christian to judge. I professe it even makes mine heart tremble to read him. He hopes if he can raile and revile roundly, some thing will sticke, though all bee not beleeved. Is this christianity?

But let us see what he has to shew for an answer to the six Arguments urged to prove the validity of the Ordination of the ministers of England.

The First Argument.

Those whose Ordination was right for substance (though it fail in some circumstance, yet) is valid. *Arg. 1.*

But the Ministers of England, their Ordination was right for substance, in that they had the inward call, and the outward too, being examined for life, and learning; approved of, and set a part by prayer, exhortation, &c.

Therefore their Ordination is valid; notwithstanding some failing in circumstantialls.

He denies not the first proposition; it being indeed unquestionable: and against the second he sayes severall things. As

*The P. G.
Routed.*

for the inward Call (sayes he) That upon your owne account is no part of Ordination, and the outward call came by succession from Rome.

Reply.

To the latter clause [*The outward call came from Rome, &c.*] I will reply, when I come to answer his Reasons to prove the Ministry of England Antichristian.

But as to the first [*The inward call is no part of Ordination upon your owne account.*] I answer; Do we say any such thing? viz. That the inward call is no part of Ordination. Nay, do we not say on the contrary, that the inward call is the very life and soul of Ordination? What is this mans forehead made of, think you? 'Tis true, the inward call is no part of the outward Ordination, as the soul is no part of the body, but yet is in the body, and is an essentiall part of the man; even so this *inward call* is part of that compleat Ordination that makes a Minister; yea it makes that ordination which in respect of its externall part may be defective, and lame, to be for the maine, valid where it is: as the presence of the soule in the body that is maimed, or diseased, makes a true living man. Ah! this he would not have you see, if you do, then farewell to his whole cause. But he hath somewhat more to say against this Argument, which is to this purpose.

The inward call? say little of that. [intimating that our ministers have not the inward call] And the imposition of hands, examination of life, and learning, prayer &c. you so much boast of is nothing but an Antichristian forme without power; for neither they, nor you know what the gift, calling, or worke of the ministry of Christ is. &c.

The P. G.
Routed.

This is his answer. Now if any man can put so much confidence in him, as to take his word for this (when there is no proof of it yea when tis contrary to every unbiassed mans knowledge, and experience) he may. But if you can but believe (as I thinke no modest christian can choose but doe) 1. that those many hundreds of godly ministers that are in England have an inward call from God. 2. That imposition of hands, examination and approbation, with prayer and exhortation are something besides an antichristian forme: being commended in Scripture both by precept, and president. 3. That those that did ordaine, and those that were ordained, did any of them know what the gift, calling, or worke of a minister is, if you can (I say) beleieve any of these particulars, then (for ought it is in his answer) hee gives you leave to

Ans.

conclude that our ministers ordination is valid, and of force. And I desire to leave the controversy to the reader upon these termes too; for I thinke him not worthy to bee disputed with, that hath so far made shipwrack of ingenuity and charity as to deny any of the particulars before mentioned. The 1. and 3. being so fully testified by experience, the 2. by Scripture.

The Second Argument.

Arg. 2.

The next Argument to prove the validity of the Ministry (notwithstanding it hath run downe to us through channels somewhat impure) is the validity of *Baptisme*, which hath come the same way to us.

Thus, if our Baptisme be true Baptisme, then our Ministry is a true Ministry.

But our baptisme is true baptisme, &c. Ergo.

Here he is glad he hath the advantage to speake as bad of our Baptisme as of our Ministry: for he denies both as Antichristian. Grant one absurdity, and a thousand will follow.

He sayes;

You have now hit the nail upon the head, &c.
I deny either their or your Baptisme to be
any Baptisme at all, &c.

The P. G.
Routed.

Reply.

I answer 1. You must know this Argument was never framed to convince an *Anabaptist*. There are others beside *Anabaptists* that question the validity of the Ordination of the Ministers of *England*, and to them this Argument will prove unanswerable. For if the Ministry (because it came downe to us running a while through a dirty channell) be therefore null, then Baptisme (which descended to us by the same way) must be null too. He that can deny that there is any Baptisme or Baptized persons in any of the Churches (whether Independent or Presbyterian) of *England*, *New-England*, *Scotland*, *France*, &c. will make light of this Argument: but it will make others, of more modest Principles, to be at a stand.

And here let me advise such as (being no *Anabaptists*) doe yet conclude the Ministry of *England* no Ministry, and the Churches thereof no Churches, to examine their Arguments well, and see whether by the same Arguments may not be also proved as well that their owne Baptisme

tisme is no Baptisme. I am afraid they will find it so; and a hard task to answer the Anabaptists plea against them.

But to returne to my Router.

2. He denies our Baptisme as well as our Ministry, because of its descending to us through the Church of Rome. But what will become of his Baptisme then? If that be true which he confesses, page 97. *That none can give that which he hath not himselfe.* None can ordaine a Minister but he that is a Minister, and so none baptize but he that is baptized. How then is he or any of the Anabaptists in England, baptized? When 'tis knowne, that when they did set up their Dipping within these few years, two of them went down into the water, and one dipt the other, and so they the rest. Could either of them be a baptized person by his owne rule? Sure 'tis time for him (by that time he hath well thought upon this) to deny his owne new Baptisme, or to own ours. And if he owne our Baptisme, then he must our Ministry too.

The Third Argument.

Arg. 3.

If the Papists disclaime our Ministers as having no call from them, then their calling cannot be Antichristian.

But

But they disclaime our Ministers, &c.
Therefore, &c.

To this he answers three things.

1. 'Tis knowne, and your selves know, your Ordination came from thence.

The P. G.
Routed.

This is a bold falshood, as I shall evidence more fully anon: never did any Protestant goe to Rome for Ordination. 'Tis true, in time of the first reformation begun by Luther, those worthies that were ordained ministers in the Church of Rome, according to the corrupt way of ordaning then in use, after they were made sencible of the corruption, and witnessed against it, and became instruments of gathering out the pretious from the vile, were not againe ordained; but by vertue of what call they had, did ordaine others, after a more pure and regular way; and have we our call from Rome and Antichrist therefore? that is very strange. But he adds,

They (viz the Papists) doe not say that your ordination in its rise came not from them; but in the present its not approved of by them.

The P. G.
Routed.

This is also a false hood, as full of ignorance as the other is of boldnesse. I
belceve

Reply.

* Sculdingius, Bristow, Sanderus, Bellarminus.

believe he never read what any of them say as to this thing. 'Tis most evident that they doe flatly deny any succession of our Ministry from theirs. And therefore call out Ministers in *Queen Elizabeths* time, and so downward * *Ministros Parliamentarios*, and *Ministros Regiales*; *Queen Ministers*, and *Parliament Ministers*. And they give the reason, *Non a legitima consecratione aut inauguratione Catholica, sed a Regina & Parliamentis suam auctoritatem eminentiam derivant. i. e.* They derive their fained authority not from lawfull consecration, or catholick inauguration, but from the *Queen*, and two houses of *Parliament*. To this purpose speak the Popish Writers mentioned in the margent with others; and yet doth not his ignorance make him so bold as to say, that the Papists doe not deny our ministry in its rise to com from them? sure these men thinke there is nothing true but what they know; when alas (poore soules) the Lord knowes they have but little to help them to know very much. But he adds in the third place.

The P. G. Routed.

3. Grant by way of concession that what you say were truth, yet is there but one Antichrist in the World? &c.

This

This he sayes to shew you, how our Ministers may be Antichristian, though their Ordination came not from Rome: sayes he, there are more Antichrists then one.

To this I answer; 1. See here he begins to feare least he should not be able to make it good, that our Ministers Ordination came from Rome, and therefore seeks a new starting hole. *There are more Antichrists then one.*: therefore they may be Antichristian, though their Ordination came not from the Pope.

2. I confesse there are other Antichrists, beside the Pope; *The P. G. Routed*, and the men of his principles are Antichrists, being against Christs Baptisme, Ministry, Churches, if no more. But I hope our Ministers had never Ordination from them, and therefore are not Antichristian. Beside the Pope on the one hand who is *Litterall Antichrist*, and the *Familistickall Enthusiasts* of our times on the other hand, who are *mysticall Antichrists*, I, for my part, know no notable Antichrists in the World. If he had told what Antichrist our Ministers had their Ordination from, if not from the Pope, I should have known what further reply to make; but now I must follow him in his answer to the 4th Argument.

The

The Fourth Argument.

Arg. 4. If *their* Ordination be Antichristian, then cannot they with modesty accuse our Ministers as Antichristian.

But *their* Ordination is Antichristian, which is by the people, whereas Christs rule is, that Pastors should ordain Pastors, *Acts* 14. 23. *1 Tim.* 4. 14. *Tit.* 1. 5.

Therefore, &c.

To this he answers.

**The P. G.
Routed.**

A goodly Argument sir! as if because ours is Antichristian, therefore yours may be so by a Law; Learned Logick! &c.

Reply.

Oh the stupid ignorance of this fellow! was that the conclusion? The Argument concludes not that our Ministers are not Antichristian, but that the *Anabaptists* cannot with modesty call them so, because their owne Ministry is Antichristian, being contrary to Christs rule. And that I hope is undeniable.

Whereas he goes on saying, that *as to the Ordination mentioned (by the people) he knowes none such*: Truly I beleeve him, because for the most part these men own no Ordination at all; but that Ordination that they have (where they have any) is by the people; as he confesses

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(if there be any sence in the words that follow (but as yet I take them to be pure non-sence, in a dresse of new words to deceive affectours of Novelty) if there be any sence, I say, in what he goes on to speak in this answer, it affirms that their Ordination is by the people, and if such an Ordination be good, how is it that page 97. he sayes, 'tis a paradox to affirm that any one can give Ordination to another, that hath it not himselfe? Sure the man seems to have a bad memory, or we should not read such grosse contradictions. Their Ordination is good though it be only by the people, and yet our Ministers Ordination not good or valid, because those that Ordained them were no Ministers. If there be any reconciling of these two, then may we reconcile fire and water, light and darknesse.

The Fifth Argument.

Those Ministers which are elected, proved, ordained, &c. according to the mind of Christ, cannot be Antichristian. *Arg. 5.*

But the Ministers of England now are so.

Therefore they cannot be Antichristian.

To this he gives a three-fold answer,
to

to which I shall make reply in order.

*The P. G.
Routed.*

1. Your Minor I deny, you have no such election, because you have no Church of Christ &c. but professing hypocrites.

Reply.

This being an unchristian slander, need speak nothing to it. If any man think that all Churches, except Anabaptists, are but professing hypocrites, count him not worthy of an answer. He adds,

*The P. G.
Routed.*

2. Those Churches, such as they are, never elected you, &c.

Reply.

This is a downeright fallhood, like much of the rest of his Book; seeing (as 'tis well knowne) none are admitted to places, without a call from the people, or the better part of them.

*The P. G.
Routed.*

3. You were (sayes he) never proved, viz. of the knowledge of the Lord and his wayes, but of your Learning, &c.

Reply.

This likewise is most untrue, and known to be so by all that are acquainted with the examination that such as are ordained passe under; for when any one presents himselfe to be Ordained, first of all Testimonials under the hand of men of undoubted credit are required, to witnes

to his blamelesse conversation: when
 such Testimonialls are produced, then is
 the person examined first concerning the
 work of grace on his heart, of which if he can
 give an account, he is then examined con-
 cerning his skill in the Originall Lan-
 guages, his knowledge in the doctrine of
 the Gospel, &c. which is proved by a dis-
 putation on some controversie in Divi-
 nity, that it may be knowne whether he
 can maintaine the truth against Gain-
 sayers. Then is he to Preach publicly
 for the tryall of his gifts. And is here no
 moving of our knowledge of the Lord and his
 sayes? 'Tis strange a man should venture
 to publish to the world things so appa-
 rently untrue.

The Sixth Argument.

Those Ministers that are diametrically *Arg. 6.*
 opposite to the Priests and shavelings of
 Antichrist, cannot be Antichristian.

But the Ministers of England are so.
 Therefore, &c.

To this he answers.

You are so in some circumstantialls, not in the
 substance, for you owne their Ministry true, *The P. G.*
 their Ordinances true, &c. *Routed.*

1. What, doe we differ from them, on- *Reply.*
 ly

ly in circumstantialls? Ah poor man that can shift no better to helpe his bad cause. Are Justification by works, worshipping of Images, praying to Saints, the Masse, &c. but circumstantialls? Sure hee'l prove himsele the best Advocate for Rome, if he can make this good, that the things we differ from them in, be onely circumstantialls.

But 2. Is it not notoriously false, that we acknowledge their Church, Ministry, Ordinances, as true? What if *Mr Hall* in his second Argument doe acknowledge that they were so? so does that famous worthy, *Mr Burton*, who lost his ears under the *Arch-Episcopall* Tyranny, for the truth of Christ, in his answer to *Mr Chomley's* defence of the Church of Rome. He grants they had the essence of a Church untill the Councell of *Trent*, but not afterward, when they were compleatly apostatized, and the faithfull had withdrawne from them. So doe we acknowledge also; not that their Church and Ministry is true now.

There is yet one rub more which he labours to take out of his way. 'Tis urged that our ministers doe convert soules, and therefore appear to be sent of God, in that their Embassage is made successfull by God.

To

To this he answers.

If conversion be a proof of a Minister in office, then women may be Ministers in office, or any man by whom God converts, &c.

The P. G.
Routed.

Reply.

Who but one of a womanish spirit and brain, would have given such an answer? No man sayes that converting soules, proves all ministers in office that do convert, but 'tis a prooffe of the ministry of those that doe officiate as ministers, and in so doing convert. This is most evident by what Paul speaks, 1 Cor. 9. 2. If a private Christian, making use of his Talents in his place, and within his sphere, doe convert soules; this is a seal of Gods approving such pious means as he uses in order to the same. Even so if a man officiate as a minister in office, and God blesse his endeavours with the conversion of soules, 'tis a seal of his mission. And the reason is, because God will not ordinarily concur with such as he sends not: Such as pretend unto an office from God, when he never gave them any, use not to have successe given them by God in dispensing the same. God will not seal to a false and pretended ministry, by his blessing the same, as is plaine Jer. 23. 21, 22. wherefore it is evident, that (seeing the

M

Lord

Lord hath continually blessed the labours of our Ministers, with the conversion of many souls) our ministers are the true ministers of Christ.

But he sayes, page 71.

The P. G.
Routed.

In this likewise hath the Lord manifested his approving and calling the Preaching Brethren, the great number of converts from Antichristian, and Babilonish ignorance and confusion, &c.

Answ.

Converts? he means Anabaptistical Profelytes, whom they have drawne away from holding any communion with the people of God in this Nation, or in any of the Churches of Christ in the world. A fine piece of Conversion indeed! Let him shew me any that have been brought off from a carnall, sensuall living, unto a reall and serious profession of the power of godlinesse, by such Preachers, ministering as they do without being appointed unto the office according to the rules of Christ; and he will shew more then ever I could find in all mine experience. I do not doubt but men really gifted, ministering their gifts in a peaceable and orderly manner, as becomes men in a private capacity, may have their endeavours blest with the Conversion of souls: but

as for such as goe beyond their line, and contentiously usurp the ministeriall function (as the P. G. Routed, and such like travelling Preachers doe) well may they pervert many: I never found they converted any.

That which he adds [That the conversion our Ministers boast of, is not a conversion from sin to God, but onely from sin to resting in duty.] It is such a palpable untruth, and so big of envy, and pride, that I shall say nothing to it: Let Saints experiences speak.

You have seen the invalidity and weakness of his answers to those six Arguments that prove our Ministers free from Antichristianisme: notwithstanding what he alledges they firmly prove that which they are brought for, therefore I shall not add any more.

Onely in a word or two I shall examine the strength of his Arguments to prove the affirmative, that they are Antichristian.

His Arguments as six in number, but onely one in weight, and that the first which is as follows.

M 2 T 1 The

The P. G.
Routed.

Those Ministers whose Ordination by succession came from the authority of the Pope, are Antichristian.

But your Ordination by succession came from the authority of the Pope, Ergo, &c.

Ans.

This is his *Unum magnum*, which if I can answer, the controversie will be at an end.

I shall first distinguish as to his first Proposition, and so answer.

I would faine know what he means by [An Ordination comming by succession from the Authority of the Pope.] the expression is equivocall. Whether doth he mean such an Ordination as came by succession from the Popes authority as the first Originall of it? or else such an Ordination as came from the Pope, onely by being conveyed downe to us through his hands?

If he meane the former, then I deny his second Proposition. The ministers of England have not such an Ordination as came by succession from the Popes authority, as the first Originall of it. For that Ordination which they have, as to its substance, was appointed by Jesus Christ and grounded on the Scriptures. 1 Tim. 3. 10. 4. 14. Tit. 1. 5. Acts 14. 23. &c.

If he meane the latter, then I deny his
 self Proposition. For all ministers are
 not Antichristian, that have such an Or-
 dination as (descending from Christ)
 ha's sometime past through the Popes
 hand: for if so, then all that ha's past
 through his hands must be Antichristian:
 which if we grant, then not onely our
 ministry and baptisme, but the *Scriptures*
 also must be Antichristian too. How will
 he help it? If he say the *Scriptures* came
 forth from Jesus Christ, and so are recei-
 ved; so say I, our Ordination came from
 Jesus Christ, and so, under that confide-
 ration, our ministers receive it. If he say,
 the *Scriptures* are received in their perfe-
 ction, but the Ordination was vitiated
 and corrupted. I answer, the *Scriptures*
 also were very much corrupted by the
 Papists, as the Ordination was; but a-
 mong us hath been restored, by degrees,
 the beauty of both. Let him looke to
 himselfe, the same door he goes out at,
 the same will I. If he can free the *Scip-
 tures* from Antichristianisme descending
 to us through the Church of Rome, the
 same way will I free the ministry and
 Ordination from Antichristianisme, not-
 withstanding it descended to us through
 the Popes hands.

M 3

But

Ans. 2.

But 2. Seing he is so particular in telling us when we had our Ordination from Rome, in the 99th page. I shall speak somewhat to the clearing of this also: he sayes,

The P. G. Routed.

Your Saint Austin the Monk being sent from Rome to establish the Romish faith in this Nation, he accordingly accomplishing the worke, you have your Ordination by succession from thence.

Ans.

Very good; I am not very unwilling to grant him this. Onely all the danger lies in these odious termes which he makes use of, as Rome, Romish faith, and Austin the Monk; I shall discover his underhand deceitfull dealing in using these expressions, and the matter will appear as cleare as the Sun.

1. Whereas he sayes, Austin came hither from [Rome] to establish the [Romish faith] he speaks deceitfully, or ignorantly; for the Romish faith was then the true christian faith, and there was no Christian Church visible on Earth but held communion with the Church of Rome (as then it was) in the same faith, for the maine.

a Mason de Min. Angl. l. 2. cap. 4. Heyl. Geo. p. 469.

2. Austin was not the first that established the Christian faith in England.

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This he is mistaken in too. The Gospel was received in *England*, long before *Austin* was. This Nation, that is now one Common-wealth, was anciently divided into severall Kingdomes, some of them had received the faith long before *Austins* coming, if not by the means of the Apostles themselves (as some write) yet in the Apostolicall times by *Joseph of Arimathea*, and then afterward was the doctrine of Christ revived by *Eleutherius*, *Ann. Dom. 180.* which is 1471. years since. At which time, I hope, the Bishops of *Rome* were true ministers, and the Church of *Rome* a true Church: moreover when *Austin* (that he speaks of) came hither, which as *history* *Beda. Epit. Hist. Angl. Heyl. Geogr. p. 490.* witnesses, was about 1058. years since, there were severall Bishops in *England*, professing and preaching the Christian faith. So that if we go this way to work, our Ministers Ordination will have an higher beginning then the *Collier* conceives. But if we doe grant that *Austin* (as he would have it) did first begin to ordaine Ministers here (being sent from *Rome*) and our Ministers Ordination be from him: Yet that being (as you heard before) 1058. years agoe, the Church of *Rome*

b Baronius, Capgravius, c. 1. 2. 3. Heyl. p. 469.

Florabant apud illos eo ipso tempore septem Episcopi, &c. Mafon. secundum Bed. L. 2. c. 2

*Vide obsecro an uni-
versalem Episcopum se
vocaret Gregorius, quod
hodie Roma fit: An im-
peratorem Dominum
suum jam vocaret Pon-
tifex quod fecit Grego-
rius, Mason. de Min.
Angl. L. 2. c. 4.*

was then also undoubtedly a true Church of Christ. And ^f Gregory the Great, then Bish: of Rome, whom he (to affright and startle ignorant people, calls Pope) was as farre from taking upon him that Antichristian power, that now the Popes of Rome take to themselves, as east is from west.

So that *Austin* and his companions (that were appointed and sent by this Gregory to establish the Church of Christ in England, Baptizing such as were added to the Church, and setting Pastours over them) had a lawfull and valid mission (at least for the maine) and therefore their Acts both of Baptizing, and Ordaining Ministers, were valid also.

3. Whereas he styles *Austin*, our [*Saint Austin the Monk*] 'tis either ignorantly, or deceitfully as before; for those that were called *Monachi*, which we render *Monks*, in some of those first hundred years after Christ, were as much different from those idle gluttons, now in the Church of Rome called *Monks*, as the Bishops of Rome then, are from the Popes now. The name signified, some wholly devoted to divine things; some wholly separating themselves unto the study of the heavenly

*Divinis re-
bus vacan-
tes. Mason.*

heavenly mysterie of truth. And so it was
used then. 'Tis true, since the Apostacie,
this name is become odious by reason of
those swarms of Luxurious idle belly-
Gods, that are of that Order, in the Church
of Rome. However, it was not so at first,
nor at that time when *Austin* was sent in
this Nation. The word then
had a better acceptation and
signification; and was taken up
no doubt by pious men. Where-
fore the *P. G. Routed* doth not
deal plainly with his Reader (if he knew
this, as I confesse I think he did not) in
calling *Austin* a Monk in contempt; when
as it was the wickednesse of after times
that made this name contemptible and
odious, that had before a better use.

8 Alsted. Parat. Theol.
de Mon. Incredibile est
quantum a majoribus suis
degeneraverunt. Sayes
an Ital. Papist.

4. Though *Austin* was a Monk before
his mission into this Land, yet at his
comming over he was Ordained a Bishop
either by the Bishops of Germany (as
Gregory) or else by the Bishops of France
(as *Beda*) writes: and so he ordained
(with the help of others) those Ministers
that were ordained here.

8 So Mason.
de Min.
At Gl. l. 2.
c. 5.

So that now see what is become of his
great leading Argument, The Ministers of
England are Antichristian, because their Or-
dination came from the Pope, by the meanes of
Austin

Austin the Monk, who was sent hither to establish the *Romish* faith. The History being fully cleared up, it appears to be a meer bug-bear, and so far from making against our Ministers, that it abundantly vindicates them, and their Ordination. As for the truth of the relation, I have pointed at some in the margin for the confirmation of the same: And whoever is versed in History, knows it to be as certain as History can make a thing; and that is as certain as any thing is that we do not see.

No man knowes that there was such a one as *Austin*, or a Bishop of Rome that sent him hither, but by humane History: and by the same know you that my relation of this matter is true. I speak to the weak.

As for his five other Arguments, they being nothing else but an heap of most malicious and wicked slanders: I shall say nothing to them.

He says our Ministers are Antichristian; because,

The P. G.
Routed.

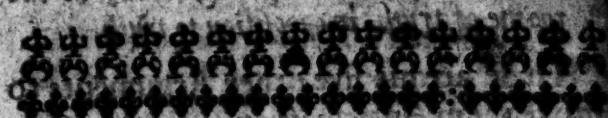
1. They doe not Christs worke.
2. They desire to sit in Christs seat.
3. They are belly-gods.
4. They are enemies to the fellowship of the Saints.
5. They

5. They set up something like truth, in the
 room of truth, in opposition to truth.

These are his five other Arguments to
 prove them Antichristian. *Answ.*

This poysonous froth thou mayest ea-
 sily scum off, if thou hast but a little of
 the Spirit of the Gospel in thee. I intend
 my Discourse principally for honest
 hearts: wherefore, saying no more, I
 shall take my leave of *The Pulpit Guard*
Routed, having I think, sufficiently scat-
 tered his worthy, hoast of answers, and
 Arguments which he hath gathered up
 against Christ and the truth. I shall onely
 advise thee, *Never credit boldies more for*
this mans sake. But seriously weigh all
 things in the ballance of the Sanctuary.
Try all things, hold fast that which is good.

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POSTSCRIPT - Advertisement

To the

READER.



Here is another dangerous, pe-
stilent, blasphemous Booke of
this Colliers (against Or-
dinances, yea and against the
Person and Offices of Christ) which I
did endeavour to get while I was an-
swering this but could not. I know not
whether he will make reply to this that
I have written: Possible he may. 'Tis
easie for a man to multiply Answers, if
he take no care to speake pertinently. If
he should Print another such answer to
me, as The Pulpit Guard Routed
is to Mr Hall; I shall promise him never
to take the pains to reply. Thou mayest
well think he spake his best in answer

to

A Postscript.

221

to Mr Hall. and if that (notwithstanding all his boldnes, and confidence in writing) be so weak, absurd, and impertinent, as thou mayest perceive by reading my reply: sure if he should put on double the confidence in writing another answer, I suspect (and so mayest thou) 'twill be for strength of Argument like the former; which if it be, I shall be content to suffer him to have the last word: supposing that none of those (whose good I aim at) will count his cause best, that speaks last.

This, that is now swollen into a Treatise, was intended, at first, onely as a Monitorie Epistle, in two or three sheets to stop the gangrene of his Errors from spreading among Christians. But I met with such variety of absurdities, so baldly and dangerously laid downe in his Discourse to entrap the weake, that I could not well be shorter then I am.

The Lord give thee understanding in all things.

to Mr. Hall and if that (notwithstanding all his labours, and constant travelling for so much of his time) he should not be doing my reply: I will if he should not on, double the confidence in writing

and if they will be for (I think) the

February 14. 1651.

IMPRIMATUR,

Edmund Calamy.

IMPRIMATUR:

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